AN APOLOGIE FOR OVR PVBLICK MINISTERIE, AND INFANT-BAPTISM

Written some years ago for Private satisfaction of some Dissenting Brethren; and upon request enlarged and Published for the same ends.

By *William Lyford*, B. D. and late Minister of the Gospel at *Sherborn* in *Dorcetshire*.

Deut. 12. 19. *Take heed to thy self, that thou forsake not the Levite, as long as thou livest upon the earth.*

1 Thess. 5. 12, 13. *We beseech you brethren to know them which labor among you, and are over you in the Lord, and admonish you, and esteem them very highly in love for their works sake, and be at peace among your selves.*

Luke 10. 16. *He that heareth you heareth mee; and the that despiseth you despiseth mee.*

16.4 x 14.6 cm
(T) 52 P

The Third Edition.

LONDON,
Printed for *Richard Royston* at the Angel in *Ivie*-lane, 1 6 5 7.

The Third Edition.

To my loving Christian friend,

Mr.

IOHN RAYMOND

wisheth increase of
Grace.

Sir,

ACcording to your earnest desire & my promise, I have sent up to you the heads of those reasons with large additions, which four years ago I tendered to some of our Church-forsakers, with hope to have gained them to unity and communion with us. But by that time House-preaching was counted a fine knack, and our English people taught to question the Calling of their Ministers, to call them by new names Baals Priests, the black guard, Antichristian Priests, &c. And then tis high time to set up themselves; if they had lived in the primitive times, when Christians did meet in dens, & secret places for the worship of Christ, with hazzard of their lives, they would have counted it a blessed priviledge to enjoy the free use of the Ordinances in publick Assemblies; but now that

liberty is granted, it is despised; our people are wanton, and unthankfull. Surely our Lord Christ was no Corner-creeping Preacher, *he disclaimed it, I spake openly to the world, I ever taught in the* Synagogue whether the Jews resort, *and in* secret *have I said*
John 18.20. *nothing: Neither doth he* allow it *in his servants, whom he forewarns, not to seek him in* Corners, Mat. 24.26. *if they shall say unto you, Behold he is in the desart* [*among those which withdraw themselves from the publick professors*,] Go not forth; *Behold he is in the* secret Chambers, believe it not. *When men shall say unto you, in such an house or chamber, there is one that holds forth Christ most sweetly in a Gospel-way, let us go to him; Go not forth, saies the Text,* Believe it not: *How should any* believe it? *for what* one new sweet doctrine *concerning Christ his Person, or Offices have ye learned there, which ye were not taught before? Have ye by* your new way *gotten farther assurance of your salvation? Have ye thereby grown in* grace, and more escaped *the corruptions that are in the world through lust? or are ye more* intangled *in the same?* What? *Christ sweetly*
2 Cor.11.4. *held forth, and yet no* savour *of that knowledge stick upon your souls? I demand with Saint* Paul, *He that cometh and preacheth, doth he preach* another Jesus, *whom we have not preached, or* another *Spirit, or* another Gospel, *which ye have not accepted?* Christ held forth in private, *is it the* same Christ, *or another? the same way of Justification, the same Spirit of Sanctification, which we have taught,* or another? *if* another, *I boldly affirm it, it is a false Christ, a false Gospell, a false Spirit: But if* the same, *why do people*

people deſert the Ordinance, as if it were not the ſame? Yes, becauſe other men have a better way of teaching Chriſt, and we go not from one Chriſt to another, *but to the ſame Chriſt held forth in a ſweeter manner.*

Anſw. *If that be the* intent, *then is it your* wiſeſt and ſureſt *way to partake of both,* viz. *of the* Bleſſing of God *in the Aſſemblies, and of the* helpe of anothers gifts, *either before or after the publick, by which means you will avoid the* ſcandal now given (*which an honeſt man will make conſcience to do*) *and you will be* ſure to meet *with Chriſt, if he be any where manifeſted.*

SIR! You may remember that I have often invited the people *to come to me, and open their doubts, which ſome have done (eſpecially when* ſelf-examination *of our ſpiritual eſtates was more in uſe amongſt Chriſtians*) *Yea, I have* offered, *that if any ſoul* could think *of any matter or Text which might ſerve to anſwer their doubts, to* eaſe their ſcruples, *to* direct their conſciences *in particular Caſes, or to* informe their mindes *in any point or Text not uſually handled, that they ſhould* chuſe the way *to acquaint me with their deſires, and I would ſtudy to anſwer their expectation: I do not remember that any made uſe of this* liberty, *beſides your ſelf, who once deſired me to Preach upon that text,* Joh. 6. 44. *which I readily did in two Sermons, and ſhall* as readily *do the like, for any* ſoul *in the Congregation. I have not uſed to trouble their heads with Controverſies of the times; but when I had* finiſhed my Body *of Divinity (which was the* ſubject of my morning Sermons, *wherein I aimed chiefly at Laying of foundations, as in the af-*

ter-

ter-noons Sermons, going through some entire piece of Scripture (as the whole Epistle to the Galathians,) *wherein I aimed especially at* larger Applications for instruction in holiness and tryals *of our spiritual estate*) *In the year* 1647. *The* Testimony of the London Ministers *against the errours of the times coming forth, I (to avoid suspicion of loading the times with Errours) did take the* Opinions *as they were there drawn up to my hands, and upon* each head, *I laid down* one or two distinctions *very briefly (not by* Obj. *and* Sol.) *that so by* sorting every *thing apart, the Chaff by it self, the Wheat by it self; my people might*

Heb 5.14. *have their* senses *exercised* to discern *both good and evill, and see in* which side *of the* distinction lay the Truth, *and in which the Errour, and so neither* condemn all, *nor* imbrace all things *in the Lump, but be*

Phil.1.10. *able to discern things that differ. In all which, as in the* course *of my Ministry, with all caution and tendernes avoiding this,* Never to encourage any thing of the flesh, nor discourage any thing of the spirit in my Hearers. *The which exercises, if God be pleased to restore my health, I intend shortly to revise and publish.*

Learned men will wonder, why I should come forth in the Fag-end *of the day with a* stale *Controversie: But so long as sin reigns, we ought not to be silent. Variety of Books, though for* matter the same, *is of good use: You see, that notwithstanding all the* Ammunition *in the* * Kingdome, *there is* new made daily, *some are naked, or the old is lost; so it is in Books, which are more needfull than Arms, all come not into all hands, many would* read little, *if*

* Commonwealth or Nation.

Books

Books were not new. *Its noted of the* Arrians, *that they got the sway of the world, and overtopt the* Orthodox *partly by their* subtilty creeping *into Emperors Courts, partly by their unwearied diligence; the Orthodox after* sound Confutation *of their Heresie, sitting down* content with that discharge *of their duty: And surely if ever our glorious lights of the sanctuary be put out, and* new ones *set up in their stead, next unto Gods wrath* penally inflicting *such a judgement for a peoples unthankfulnesse, it will be ascribed to our* lazinesse, and their unwearied diligence, *rather than to any truth of their cause, or excellence of their Arguing: For they do not, or will not know* when they are confuted, *but after their Arguments answered ten times over, they are as* brisk to offer new *disputation, insisting upon their old bald Arguments, as if* never uttered before; *their diligence should provoke us to the like, if not their diligence, yet love to their souls* should, *remembring that of* Paul, *in meekness instructing those that oppose themselves, if at any time God will give them repentance to the* acknowledging *of the Truth, that they may* recover *themselves out of the snare of the Devil, we must not give* over a Patient *while there is hope, no not though they* oppose themselves, *but with long-suffering they must be instructed, because as the* gift of grace, *so the* time of grace *is in Gods hand alone. It is a great* skill to discern *who are to be forborn and who to be opposed, they that make* Divisions and parties *in the Church, and scandalize the Doctrine are to be avoided, others that walk* humbly and peacably *under that* weaknes and dissenting Opinion *from their*

2 Tim. 2. 25.

Rom. 16. 17.

The Epistle.

their brethren, are to be forborn, loved, and cherished, till we meet in heaven, where Luther, *and* Calvin, *and* all, *whose* Faith and hearts do center *in the Lord Christ, shal for evermore be fully agreed. To his grace I commend you, who is able to establish you, and rest*

Yours, and the Churches servant

in the Gospell of Jesus Christ,

William Lyford.

(1)

AN

APOLOGIE

For our Publick

MINISTRY.

TOuching the Office and Calling of Miniſters, and Lay-mens Preaching, the Queſtion is not, Whether Chriſtians may and ought privately to edifie one another by admonitions, counſels, reproofs, repetition of Sermons, reading of good Books, and other Chriſtian conferences; all this I grant and commend to practice from theſe Scriptures, *Heb.* 3. 13. 1 *Theſ.* 4. 8. 1 *Theſ.* 5. 11, 14. *Rom.* 15. 14. But the whole ſtate of the Controverſie may fitly be reduced to theſe three heads.

Queſt. 1. Whether the work of a Miniſter in the Adminiſtration of the Word and Sacraments, be a Calling, Office and work *diſtinct* from the reſt of the people? Whether there be any ſuch Calling or Office for that holy work in the New Teſtament? *Affir.*

1 *Conclus.* 2. Whether Ordination of Ministers or Administration of the Word and *Sacraments*, be an *Ordinance* of Christ in the New Testament? *Affir.*

3. Whether it be lawfull for men *Uncalled* and *Unordained*, to take upon them the preaching of the Word in the *Name* and with the authority of the Lord Jesus, or the Administration of the Sacraments? *Neg.*

The answer and determination of these three Questions will clearly state the Cause, which I shall do in three Conclusions;

1. *Conclus.* 1 The Ministry is a *distinct Calling* and *Office*, which they are bound to attend unto, and None but they can or ought to performe.

2. *Conclus.* 2. *Ordination* of Ministers by imposition of hands of other Ministers, for the Administration of the Word and Sacrament is an *Ordinance* of Christ in the New Testament.

3. *Conclus.* 3. No man *uncalled* and *unordained* can with good Conscience *intrude* and enter upon that work and Office, it is a great sin so to do. Of these I will speak in order.

1. The first Conclusion in Answer to the first Question; *viz.* that the *Ministry* is a distinct Office and Calling, is proved 1, By expresse words of the Text, 1 *Tim.*3.1. if any man desire the *Office of a Bishop*, he desireth a good work: The Text tells you that *Bishop*, or *Presbyter* is an *Office*, a *good Office*, and he that is made a Bishop is a man in high Office, even to take care of the Church of God, *vers.*5. and in him there are required many qualifications, which are not required in other Believers. Again, *Paul* writing to the *Philippians* doth plainly distinguish the *Body* of Saints from the *Officers*, *To all the Saints which are at* Philippi *with the Bishops and Deacons*, Phil.1.1. By Bishops there, all understand Ministers of the Gospell, in Office of Teaching distinct from the people, *who were Saints, but not Bishops.* So in the Church of *Ephesus*, the like *distinction* between Pastor and People in respect of Office and Calling is observed. *Acts* 20. *Paul* called for the *Elders* of the Church, *vers.*17. He minds them of their *Office*, *vers.*28. Take heed

to

to all the flock over which the Holy Ghost hath made you *over-seers or Bishops*, to feed the Church of God, for so did Christ ordain, and set in the Church some Pastors and Teachers for the *work of the Ministry*, *i. e.* to be Guides to the Flock, to feed them with wholsome Doctrine, *Heb.* 13. 7,17. Remember them which have the *Rule over* you, who have *spoken unto you* the Word of God, and submit your selves, for they watch for your souls. In which places you see that *Ministry of the Word* is a name of *Office* given to *certain men designed and singled* out to that work, as a speciall work not *common* to others: Take one clear place more, *viz.* 1 *Thes.* 5. 11. Comfort and edifie one another, [there's the *peoples mutual duty* in private.] But *vers.* 12. know them which *labour among* you and are *over you in the Lord* and admonish you; there's the *Pastors Office* and duty, who, though they may be but *even with you* in respect of Gifts and Graces, yet they are *over you in the Lord*, in respect of their Office and Work; they are over all, even *over them which were able privately* to admonish one another; and the peoples duty is to *know*, *i. e.* to acknowledge them as such and to esteem them very highly for their works sake, because God hath set them over you in that Office. 1. *Conclus.* Eph. 4.11,12.

By all which places of Scripture it is evident that in the *Churches* of Christ

Some are { Pastors and Elders to feed: / Sheep and the flock to be fed.

Some are { Guides and Rulers: / Guided and Ruled.

Some are { single Saints: / Bishops over them in the Lord.

There is a *work wholly* to be attended, and men *appointted to attend* that work *wholly*. *Names* of *Office*, without an Office, are meerly mockeries; the Names of a King, of a Steward, Pastor, Bishop, Guide, *&c.* without their respective Offices are not given in Scripture; In the places now cited, you finde those *distinctive* Titles and Names joyned with the work it self. I demand then with the Apostle, Are all *Teachers?* Are all *Bishops?* Are all Guides and Pastors? 1 Cor. 12.28. Rom. 14 4.

1 *Conclus.* The Minister and his Work are as *precisely* distinguished by the Holy Ghost from *all other Callings*, as can be written with ink and paper. Now that which Christ hath set up, who shall dare to pull down? Those which Christ hath distinguished, no man may *confound*. Pastor and People, Bishop and Flock, Guides and guided are *relatives*, and stand in such direct *opposition* one to the other, that in respect of the same subject, the *one* cannot be the *other*: the Father is not the Son, nor the Son the Father; the Master is not the Servant, nor the Servant the Master; the King is not a subject, nor a subject a King; and therefore *regularly*, the one cannot do the duties of the other. A *Gifted* man, *as such*, is not a *Bishop*, nor a Presbyter, nor a Pastor, for these are distinguished from other men, that have *Gifts*, but *not Office*.

Secondly, This first conclusion is proved from the speciall *Charge* given to Ministers, over and above what is incumbent on private persons, as for example, *Col* 4.17. Take heed to the Ministry which thou hast received of the Lord that thou fulfill it—and to all the Flock over which the Holy Ghost hath made you overseers, *Acts* 20.28. with 1 *Tim.*2.16. Take heed to thy self and to the doctrine, meditate upon these things give thy self wholly to them, *i. e.* to Reading, Exhortation and Doctrine, *vers.* 13.15. The work to which thou wast ordained, *vers.* 14. And as God hath given a *Charge* to Ministers, so he doth require an exact *account* of their doings in this kinde, 2 *Tim.*4.1.3. I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and Doctrine: This is he *Ministers Charge*. Now *all* do not lye under this weighty Charge and account, Hath every *Gifted* man a Flock to feed? a *Ministry* to fulfill? or are they *bound to give themselves wholly* to that work, forsaking all other Callings? No, but they are persons *singled out* and designed to this Office and Work, upon whom this Charge doth it.

Ezek. 3.18. Ezek. 34.2,4, 10 Zech. 11.17.

3. Our third proof is from the honour and maintenance appointed

appointed for them that preach the Gospell, the *Lord* hath *ordained* that they which preach the Gospell should live of the Gospell, 1 *Cor.* 9. 13, 14. And that the Presbyters which labour in the Word and Doctrine, should be counted worthy of double honour, 1 *Tim.* 5. 17. And can Lay-preachers challenge this honour and maintenance? 1 *Conclus.*

The sum of all is this, Ministers, and *none* but *Ministers*, are Bishops, Pastors or Elders; *They*, and *none* but they, are *bound* to give themselves *wholly* to that work; *They*, and *none* but they are under that heavy Charge and account; *They*, and *none* but they, can by *divine authority of Christs Ordination* challenge to live of the Gospel; *They*, and *none* but they, to whom these *Characters* do belong, are the men whom God hath made Ministers of Christ, and Stewards of the Mysteries of God, 1 *Cor.* 4. 1. 1 Cor. 9. 14.

Two Objections come to be answered: For some do say, We preach not as men in Office, but in *another capacity*, *as gifted men*. 1. *Object.*

Answer, See the folly of this Objection, it is as if you would say, there be *two sorts* of Preachers, some that are appointed and sent, and some that are not, and yet do it: some preach in a *preaching capacity*, and *some not in a preaching capacity*: some are Called, sent and Authorized by Christ to preach, some are not so Authorized, and yet they preach. It is a contradiction to preach in a *non-preaching capacity*; because to preach *in the Name and by the Authority* of Jesus Christ, doth imply a publick *mission and Authorizing*; if an ordinary Souldier should usurp the office of a *Colonel*, or a Colonel the office of a *Generall*, or a private man the office of a *Constable*, would this be a good answer to say, I do it not in the *capacity* of a Constable, or Colonel, or Generall, but in another capacity, as a man Gifted for such actions; I believe such an undertaker would be severely punished in the capacity of an *Usurper*, of a *busie-disturber* of publick Order. His being Gifted cannot excuse his arrogancy, because those offices cannot be *duly* performed by *any other* capacity then of their Office and Patent. *Answ.*

But the better to overthrow our Office, and make no 2. *Object.*

1 *Concluſ.* Calling of it, ſome ſay, Let them *work as others do*, for their living. Cannot they preach without *ſtudy and books?* It is a ſigne they preach *not by the Spirit*, &c.

Anſw. 1. See the honeſty of this objection, It is all one as if a laborer ſhould work all the week in ploughing or threſhing to provide you food, or to make you a ſuit of cloaths againſt the Sabboath, were it *juſtice* to ſay to him at the weeks end, Go work for your living, when he has been all the while about your work? Such another piece of Juſtice & Honeſty it is to ſay, Let Miniſters work for their living, when as they *have ſpent their time*, and ſpirits, and Talents, to do you ſervice, to prepare food and raiment for your ſouls. Chriſt counts preaching to be a *labor*, elſe he would not have ſaid, the *laborer* is worthy of his hire; yea and hard labor too, elſe he would not have compared Miniſters to ſouldiers, to ſhepheards, to husbandmen, to the labor of the ox that treadeth out the corn.

1 Cor. 13, 14. Beſides, Chriſt hath *ordained* that Miniſters ſhould *live* by their preaching, as by a calling, as the Prieſts under the law did: As they that Miniſtred about holy things, did live of the things of the Temple; even ſo hath the Lord *ordained*, that they which *preach the Goſpell*, ſhould live of the Goſpell. Theſe men oft call for *Goſpell Ordinances*; Lo here is a *Goſpell-Ordinance*, and yet they cannot ſtoop to it (for ſay they let Miniſters work—) But let ſuch men remember that *complaint* of *Paul*, who, though he did not regard money, yet he writes it up among his *wrongs and ſufferings*, that he was fain to *labor for his living*, working with his own hands, 1 *Cor.* 4. 11, 12. to this hour we both hunger and thirſt, and *labor working* with our own hands. Therefore forbear to uſe this Objection, unleſſe ye mean to be Perſecutors.

Anſw. 2. To the ſecond part of the objection, do but obſerve how directly oppoſite it is to Gods Word. *Paul* bids *Timothy* give *attendance to Reading* and to Doctrine, 1 *Tim.* 4. 13. But you ſay, Can they not preach without ſtudy? *Paul* ſaies *verſ.* 15. *Give thy ſelf wholly* to theſe things, that thy profiting may be known: A man ſo *rarely gifted* as *Timothy* was, of whom there went certain Propheſies what a rare

rare man he would be in the Church, educated from his infancy in the Scripture, *yet he must give attendance* to study and reading, and that *wholly*, all is little enough; and must not we much more follow our studies? *Paul* saies, we must not *intangle* our selves in worldly imployments. But you say, a man may follow a *Trade all the week*, and yet preach the Lords day. True, after a *wilde fashion*, but not like a workman that need not be ashamed, rightly deviding the Word of Truth. 1. *Conclus.* 2 Tim. 2. 4. Vers. 15.

To the third part of the objection I say, it is a meer deluding of people to set the *Spirit* of God against *Gods means*, in and by which his Spirit doth usually work. The Spirit is it which worketh *effectually* in the ministry of us all, the *sufficiency*, and *efficiency* is not of us, but of *God*; but yet the *Spirit worketh by such Gifts as himself bestoweth*, 1 *Cor.* 12. 4. There be diversities of Gifts, but the same *Spirit*, and by the *right use* of those Gifts, the Spirit doth work to the edifying of the Churches: For the *manifestation* of the Spirit is given to every one to profit withall; *i. e.* whosoever hath *any Gift manifesting* the miraculous power of the Spirit, is given, not for *ostentation*, or to be admired, but for this onely end, for the profit of all, *vers.* 7. Now the Gifts then given to profit the Church withall, in the *way of instruction*, are reckoned up six. 1. *Sapientia, wisdome* to apply Christian Doctrine to Practice and Use of believers. 2. *Scientia*, a knowledge of *Principles* and deep points of Religion. 3. *Prophesie, i. e.* a *Gift* to expound the propheses and *secrets* things of *Scripture*. 4. *Discerning of Spirits*, viz. *fanatick* and *counterfeit* inspirations from true. 5. *Divers kindes of tongues*, that all Nations and languages might hear and understand the *Gospell*. 6. *Interpretation of tongues* wherewith *others* did speak, and wherein the Scripture is written: These *Gifts* of the Spirit are *usefull* and profitable for the Church, they were miraculous for the *manner of coming by them*, but the Doctrine taught was the same which before was revealed. These *Gifts* may either be *acquired*, or *infused*; *At first* they were *infused* immediately, both for the honour of the Gospell, and the speedier spreading of it, after- *Answ.* 3. Gal. 1. 8.

2 *Concluſ.* afterwards they are *continued* for the good of the Church by the *Help of ſtudy or prayer*: Even as the Gift of *Healing* is now continued by the ſtudy and Art of Phyſick; without the *Gifts of wiſdome*, ſcience, and tongues, we can never ſoundly, nor fruitfully make known the myſteries of Scripture; and he that by ſtudy and prayer does *attain the uſe of any of theſe Gifts in preaching*, he preacheth *by the Spirit*: if the *Things which we preach* be the things which the Spirit hath revealed in the written Word, and *the Gift by which we preach*, be the *Gifts* of the Spirit, then, whether the *means by which we come by thoſe Gifts*, be extraordinary, as by inſpiration, or *ordinary*, as by ſtudy and prayer, the *matter is the ſame*, We *preach by the Spirit*, *i. e* by the illumination and guidance of the Spirit, leading us into the Truth which himſelf hath revealed. We pretend not, yea we deteſt all pretenſions of *new* and *immediate* inſpirations, whereby the Holy Ghoſt is made the Author of diſorder and confuſion, or a cloak for ignorance, non-ſence, and Hereſie.

2. *Concluſ.* Our ſecond Concluſion in Anſwer to the ſecond Queſtion in this, *viz. Ordination* of Miniſters by impoſition of hands of the Presbyterie for the Adminiſtration of the Word and Sacraments, is an *Ordinance* of Chriſt in the New Teſtament.

The *work of the Miniſtry* is an Office and Calling, as you have heard, an *Ordination is Chriſts Ordinance whereby fit and approved perſons are ſet apart and Commiſſioned* for the execution of that Office, *in the Name and with the Authority of Jeſus Chriſt*. The weight of the Controverſie lyes upon this Concluſion, which is directly proved, 1. By example, We finde in the New Teſtament four deſcents of men ſent and ordained. 1. Chriſt himſelf was ſent of his Father. 2. The Apoſtles were ſent and ordained by Chriſt, *Mark* 3.14. 3. The Apoſtle ſent and ordained *Timothy* and others of their own time. 4. And they that lived in the Apoſtles times did in like manner ordain others to ſurvive, and do the Office of Miniſters when they were dead, and this ſucceſſion of Miniſters is to laſt to the end of the world.

Proved 1. By example.

1. Chriſt

1. Chriſt was ſent and had his Commiſſion from his Father, *John* 20.21,22,23. My Father hath ſent me. Chriſt himſelf was ſent and authorized to preach, elſe he had not taken that honour to himſelf, *Heb.* 5.4,5. 2 *Conclus.*

2d Deſcent. Chriſt ſends the Apoſtles, as my Father ſent me, ſo ſent I you; *there's their Commiſſion*, He committed the miniſtry to their execution, which himſelf had received, *viz.* a power to Preach and Baptize, to binde and looſe, *John* 20.23. with *Matth.* 28.19. Go ye therefore, Teach all Nations and Baptize them. The Man Chriſt could do nothing, but by *Commiſſion from the Father*; nor the Apoſtles, except *Chriſt* had given them Commiſſion; both Chriſt and his Apoſtles were ſolemnly inaugurated into their Office of Teaching.

3d Deſcent. The Apoſtles Ordained *Timothy* and others of their own time, 2 *Tim.* 1.6. Stir up the Gift of God which is in thee, by the putting on of my hands, and the hands of the Presbytery, 1 *Tim.* 4.14. By *Gift* there, is meant that *Ghoſtly power*, or Office, which *Timothy* received *at his ordination, by the laying on of the Apoſtles hands, in the preſence and with the conſent of the Presbytery*, who joyned with *Paul* in that action. Again, we finde *Paul* and *Barnabas* ordaining Elders in every Church where they went, *Acts* 14.23.

4th Deſcent. *Timothy* and *Titus* did *ordain others*, as themſelves had been ordained, and that by the Apoſtles *own appointment*, *Tit.* 1.5. for this cauſe was *Titus* left in *Creet*, that he ſhould ordain Elders in every City. So likewiſe *Timothy* is directed how to lay on hands, not ſuddenly, but with good adviſedneſſe, 1 *Tim.* 5.22. As *Timothy* was entruſted with the Word of Chriſt, ſo he muſt commit the ſame truſt to faithfull men, able to teach others alſo, that ſo there may be a ſucceſſion of Teachers, 2 *Tim.* 2.2. Thus ye have recorded in Scripture four deſcents, 1. Chriſt. 2. His Apoſtles. 3. *Timothy* and *Titus*. 4. Elders at *Creet* and *Epheſus*, and other Churches where the Goſpell was planted, all ſent and ordained, the two latter by ordination in the *ordinary way*. Thus the Apoſtles in their *own pra-*

2 *Concluſ.* *tice* admitted men into the Miniſtry, and thus they *appointed for ſucceeding times*; and can any think that Ordination ended with that Age? Is there not the ſame cauſe, neceſſity, uſe, and reaſon for it in after Ages, as in the firſt times of the Church, when there were as yet extraordinary Gifts ſtirring in the Church, which are now ceaſed, and therefore the more need of a ſtanding Miniſtry?

2 From Scripture Rules. Secondly, this Concluſion is proved by *Scripture-Rules and Precepts* given touching Ordination and the manner thereof: Unto *Titus Paul* gives commandement to ordain Elders, *Tit.* 1. 5. and preſcribes certain *Rules* and Canons for the tryall and qualification of them that are to be ordained, *verſ.* 7. a Biſhop muſt be blameleſſe holding faſt the faithfull Word, that he may be able to convince the gainſaiers, *verſe* 9. So unto *Timothy* he gave directions and rules touching Ordination, 1 *Tim.* 5. 22. Lay hands ſuddenly on no man, neither be thou partaker of other mens ſins, *i.e.* Admit not any into the Miniſtry without *ſufficient examination*, and good proof of their *ability* for learning, and *godly converſation*, elſe the blame will light upon *thee*, becauſe by the laying on of thy hands they were admitted into that ſacred function. *What need Titus* be left in *Creet* to ordain Elders in every City, if Saints of themſelves might do all without Ordination? And to what purpoſe are thoſe *Cautions and Directions* about Ordination, if there were no ſuch thing to be done? if Ordination it ſelf be *needleſſe*, then much more is the *manner* of doing it needleſſe.

Anſw. Some think that the ceremony of *laying on of hands* may be omitted. *Anſw.* Sometimes we muſt be *tyed* to example in the leaſt geſture, though not preſcribed, and yet men preſume to diſpence in a circumſtance *expreſly preſcribed*. Why ſhould we be wiſer than *Paul*? Why ſhould we be *aſhamed* of Gods expreſſe will? *Timothy* was ordained by laying on of hands, and enjoyned to lay on hands on others in their Ordination: thus were the Deacons ordained, *Act.* 6. 6. and thus were *Saul* and *Barnabas* ſet apart for the execution of their Calling, *Acts* 13. 3: And ſeeing the *Scripture* is

ſo

so punctuall about the *Manner of Ordination*, and the *Quality of Persons* to be ordained, the Duty it self is much more established; even as when God gives us rules for praying, fasting, alms, Magistrates, &c. it doth necessarily imply that there must be Magistrates, and praying, &c. And herein is fulfilled that prophesie of *Esa.* 66. 21. concerning the *Ministry* of the N.T. I will take of them for Priests, and for Levites, saith the Lord, *i.e.* though the *distinction of Tribes* be taken away, and that old Priesthood ceased, yet God promised it as a blessing to the Church of the Gentiles, that he would raise up of themselves some that should be instead of the old Priests and Levites, in things pertaining to God. 2 *Conclus.* Mat. 6. 1. 3.

Upon these undeniable proofs, I frame these three Arguments, as to the main cause.

1. Look how the Apostles *did ordain*, and call Ministers of the Word, and as they *appointed* others after them to be ordained and sent, so and in like manner ought men now to be sent and ordained. But the Apostles *did* ordain men for the ministration of the Word and Sacraments by laying on of hands, and also *appointed* and enjoyned the same to be done in the Churches of Christ——therefore it is Christs Ordinance, that so it ought still to be done, and they that do otherwise, do go against the example and appointment of the Scripture, and so overthrow an Ordinance of Christ in the New Testament. 1. *Argument.*

2. That which is *contrary to the examples, rules, and directions* of Scripture, cannot be done without sinn.——But to administer the Word or Sacraments without Ordination, is *contrary* to the example and rules of Scripture; therefore it is unlawfull, and cannot be done without sinn. 2. *Argument.*

3. If *Sending be more than Gifting* (by Gods Word) then there is something *more* by Gods Word required unto preaching, than sole Gifting:——But *Sending* is, according to Gods Word, *more* than Gifting; therefore something more than Gifting is required to make a Preacher of the Gospell. 3. *Argument.*

That *Sending is more than Gifting*, is evident, because Gifted men must be ordained. *Timothy* was a man rarely

2 *Concluſ.* Gifted, yet he was ordained and ſent by the outward Calling of the Church, 1 *Tim* 4.14. and ſo were the reſt, of whom we read, 2 *Tim.*2.7. *Acts* 13 2,3.

There be two things required to make a *Miniſter*. 1. Gifts, which muſt be tryed and approved. 2. Ordination and ſolemn Inauguration in their Office. *Gifts* give not *Authority* to any man for any thing; the *Lawyer* at the Bar may have as great gifts as the Judge upon the Bench; yet becauſe he hath not the like Commiſſion, he may not intrude upon the Judges office. A private man may be as *well gifted* as a Juſtice of Peace; yet without a Commiſſion, he may not do his office, ſo is it in this preſent caſe.

There is but one branch of the ſecond Concluſion unproved, which ſaith, That Ordination muſt be by the *laying of hands of other Miniſters*, and this is added to put a difference between true and falſe Ordination: in ſome congregationall Churches, they have their Paſtors ordained, *i.e.* choſen and appointed by the people: Truly then they may preach and exerciſe *Miniſterial Arts* in the name of the *People*, but not in the *Name of Chriſt*, unleſſe they did derive their Authority by Ordination from Chriſt.

It is a groſſe miſtake to think or teach that *Church-power is originally* in the People, as the *proper ſeat* and ſubject therof, from them to be derived and placed upon whom they chooſe: Chriſt gave all power to the Body of the Church *finaliter & objectivè*, *i.e.* for their uſe and benefit, according to that of the Apoſtle, 1 *Cor.*3.22. All things are *yours*, whether *Paul*, or *Apollo*, or *Cephas*, all are *yours*, i.e. *for your ſervice and ſalvation*; but they *are not yours*, *i.e.* they *are not of your making and Authorizing*: Church-power is *firſt ſeated* in Chriſt the head and Apoſtle of our profeſſion, and from him committed to his Apoſtles, and from them to other Biſhops and other Miniſters by ſucceſſion: they *commit the ſame to others* which themſelves had firſt received, but (according to that known rule) *no man can give to another, that which himſelf hath not firſt received*; therefore the people which *never received Orders*, *nor Power* to adminiſter the Word, Sacraments, and Keyes, how they can beſtow it on o-

thers

thers is besides all Scripture and reason: *Church-power* is in the *Ministers* of the Church by *Derivation* from the Apostles, and they *alone* can commit, and *Transmit it unto others*. The Text is expresse which saith, That Ordination is by the hands of the Presbytery. 2 *Conclus.*

But how can you justifie your calling to the Ministry, seeing you were ordained by Bishops, and Bishops from the Pope, and the Pope is from the Devil. You lost your *true succession* in the Papacy, and the calling which ye *now have*, is *Antichristian*. *Object.*

The Papists say, we have no true Ministry, because at the Reformation we *received it not from Rome*. The Brownists say our Ministers are not rightly called into their Offices, because we received it from *Rome*. Thus we are condemned of all hands, one of these accusers must needs charge us falsly, but admit both their allegations to have some truth, yet neither of them conclude what they intend. *Sol.*

1. To answer the Papist, I shall onely crave leave to insert among many plain pages, a letter of that most godly learned man Dr. *Reynolds* to a friend of his, who craved his help to answer the challenge of some Papists touching the *lawfulnesse* of our Ministry.

'Your godly request (good Mr. *Baker*!) I should be some- Dr. *Reynolds* 'what better able to satisfie, if I knew on what grounds these his Letter.
'proud popish challengers do perswade themselves that none
'of you can avow your vocation to the Ministry to be lawfull.
'But I guess they do it on the same that *Hart* in his conference
'with me, because the ancient Canons Ecclesiastical, ascribed
'to the Apostles, say, *Episcopus duobus aut tribus Episcopis ordi-*
'*netur, Presbyter autem ab uno Episcopo*: and they think none
'of us to be ordained by a Bishop, because in the beginning of
'her Majesties raign, one popish Bishop of Q. *Maries* beeing
'then left, none of our Bishops could be ordained by two or [b] *De Cler. c. 3.*
'three. Now if they build hereupon (as to me it seemeth [c] *Epitom Con-*
'they do, because I finde no other reason in [b] *Bellarmine*, [c] *Par-* *trove part 1.*
'*sons*, or [d] the rest, of this objection against us) it may be, that *Con. q. 2.*
'as *Hart*, when he saw the answer that I made thereto, would [d] *Harding, Sta-*
'needs have that whole point left out in our conference, say- *pleton, Greg. de*
Valent.

2 *Concluſ.* 'ing he would not preſs me therewith; ſo theſe men will re-
'nounce their promiſe of ſubſcribing to the profeſſion of the
'Goſpell, and forſaking Popery, when they ſee you able to
'juſtifie your calling to the Miniſtry. For I went to the Arch-
'biſhop of *Canterbury* his Regiſter, and taking thence a note
'how Biſhop *Freak* (who ordained me) *conſecratus eſt à Mat-*
'*thæo Cant. Roberto Winton, & Emundo Sarum*; and how
'each of theſe was conſecrated by other three or four, as *Mat-*
'*thæus Cant.* by four that were Biſhops in King *Edwards*
'time, theſe again conſecrated by Archbiſhop *Cranmer*
'(whom three with the Popes conſent had conſecrated) and
'ſo brought every one upward to thoſe times wherein the
'Church of *Rome* acknowledged them ordained lawfully. I
'had no ſooner ſhewed this extract to Mr. *Hart*, but he con-
'feſſed he thought no ſuch thing could be ſhewed, and that
'himſelf had been born in hand otherwiſe, on the conceit a-
'bove mentioned. You, who are further from *London*, where
'Records are kept (though your friend, if need be, can help
'you thereunto) may ask them, if they think not Archbiſhop
'*Cranmer*, and the reſt in King *Henries* time, to be lawfully
'ordained Biſhops; which when they acknowledge (becauſe
'the Pope confirmed them) you may offer this proof, that
'our Biſhops ſucceeding them in King *Edwards* time, and ſo
'in Q. *Elizabeths*, were conſecrated by three of them, or their
'ſucceſſors, out of the authenticall Records of the Archbi-
'ſhoprick *ſcil.* that *Matthew Parker* the firſt Archbiſhop in Q.
'*Elizabeths* daies, was thus by *William Barlow*, Biſhop of *Bath*
'and *Wells* in King *Edwards* time, *John Scory* Biſhop of *Chi-*
'*cheſter*, *Miles Coverdale* of *Exeter*, *John Hodgeskin* Suffragane
'of *Bedford*. If they acknowledge that he and all the reſt in
'like ſort were conſecrated by a number of Biſhops ſufficient,
'but theſe not confirmed by the Pope, as the firſt in King *Hen-*
'*ries* time were, they muſt bring forth proof that without
'his conſent no Biſhop is lawfully ordained, which ſoundly
'they never can. If they ſay, the Biſhops ſince *Cranmers* time,
'were and are Hereticks, and therefore are not lawfully au-
'thorized to ordain; firſt here they will fail in proof too, be-
'cauſe Hereſie is an errour repugnant to the Word of God,
'and that we hold any ſuch, they cannot ſhew: then admit-

ting

'ting the contrary, and putting the case we did, to avoid so 2 *Conclus.*
'huge debate of all points of controversie, their own princi- [a] *In 4 sent. dist.*
'pall Doctors, [a] *Dominicus Soto*, [b] *Bellarmine*, [c] *Greg. de Valen-* *25. q. 1. Art. 2. Con. 2.*
'*tia*, do teach out of St. [d] *Augustine* grounding on of Scri- [b] *De sacram. in*
'pture, that Heretical Bishops may, lawfully Ordain, and that *genere. l. 1. c. 26.*
'it is an heresie, such as the *Donastis* was to deny it. What o- [c] *Com. Theol.*
'ther cavils or sophisms they are likely to use, I cannot ima- *Tom 4. dist. 9.*
'gine, but very willing to yield you any help that I can, upon *q. 3 puncto 2.*
'farther notice, I commend you to the Grace of our good [d] *Lib. 2. c. 13*
'God, beseeching him to direct and strengthen by his holy *contr. epistolam*
'Spirit, your self, and the rest of your fellow Souldiers to *Parmen. tract.*
'fight his Battels. *9. in Evang. Joannis, Jo. 9. 33.*

At Oxford the third of June, 1605

JOHN RAYNOLDS

IF any doubt of this Letter, he may receive satisfaction touching the Truth of it by some living in *Corpus Christi Colledge*, from whom I had this Copy.

But though this stop the *Jesuites* mouth, yet it *strengthens* the other part of the Objection, with whom we have chiefly to deal. *Object.*

Not at all: 1. For though our Consecration and Succession were *continued* in the times of the Popes raign, yet it did not fetch its *Originall* from the Pope: The Gospel founded not of *Sion*, and the Word of the Lord from *Jerusalem* even as far as *Britain long enough before* that Antichrist of *Rome* was born. And though we should not think the worse of the Gospell though received from *Rome* in her first pure state (whom *Paul* celebrates for a famous Church) Yet the light came to *England* first from *Jerusalem*, and not from *Rome*, as Mr. *Fox* and Dr. *John White* have learnedly demonstrated out of *Gildas* and sundry other authors, who affirm, that *Britain* received the Gospel in the time of *Tiberius* the Emperour, under whom Christ was crucified; and though there be some little variance among Authors about the time, yet that confirms the Truth of the matter in which they all concur, that *England* *Answ.* 2. Rom. 16. 26. Col. 1. 6. Rom. 1. 6 8. Acts and Monuments, l. 2. p. 1, &c. White's Way to the Church sect. 49.

2 *Concluſ.* *England* received the Goſpell *very early*, either by the preaching of ſome one of the Apoſtles, or ſome of that time: moſtly received is, that *Joſeph* of *Arimathea* was ſent by *Philip* of *France* to *Britain*, about the year 63. and laid the foundation of the Chriſtian Faith, which was confirmed and encreaſed by others.

Adverſus Judæos c. 7. Et Britannorum inacceſſa Romanis loca, Chriſto verè ſubdita.

The ſame is confirmed by the Teſtimony of *Tertullian*, in his Book againſt the Jews, where reckoning the *parts* of the world, whether the Goſpel was diſperſed by the ſound of the Apoſtles, reciteth the parts of *Britain* unſubdued by the Romanes ſword, yet ſubdued unto the Scepter of Chriſt. 2. Again the ſame Mr. *Fox* relateth that about the year 180. King *Lucius* (the firſt Chriſtned King) ſent to *Eleutherius* the Biſhop of *Rome*, to receive of him the Chriſtian Faith [others ſay to receive *farther inſtructions* from him] *Eleutherius* ſent unto him *Damianus* and *Faganus*, by whom the King was converted, with many of the people, and were baptized about the year 179. the Monuments and Rites of Heatheniſh Idolatry were ſubverted, Superſtition decayed, and true Religion increaſed; there were then in *Britain* 28. Head Prieſts, which they called *Flamines*, and three Arch-prieſts, which they called *Arch-Flamines* having the *over ſight of the manners over the reſt*. Theſe 28. *Flamines* they turned to 28. Biſhops, and the three *Arch-Flamines* to three Archbiſhopricks, having then their Seates in three principall Cities, *viz.* *London*, *York*, *Glouceſter*. In theſe daies *Rome* was a *Virgin Church*, not Antichriſtian. And if we grant that *England* received the Faith from *Eleutherius* Biſhop of *Rome*, yet he was *neither a Pope nor Papiſt*. And from this *Apoſtolicall root* do we extract our Ordination and Succeſſion, as being well aſſured that very early in the Primitive Church, the Goſpel was planted here. And though the Papiſts object that the Faith was again extinguiſhed in *England*, yet Dr. *White* ſhewes the contrary, *viz.* that the Faith continued here from King *Lucius* to the coming of *Auſtin* the Monk, whom *Gregory* ſent hither 600. years after Chriſt, who when he came *found divers Britain Biſhops* & learned men, with a Monaſtery at *Bangor*, who did oppoſe *Arrianiſm* and *Pelagianiſm* and the pride of *Auſtin* the Popes Embaſſador.

Fox Acts & Mon. ubi ſupra

whites way to the Church, Sect. 49.

Secondly,

Secondly, I say, that the *rightfulnesse* of our Vocation is not *cut off, or nulled by such a Succession*; for that learned Letter as it confesseth the Succession of our first Reformers to have been from men of the Romish Religion, so it teacheth truly, That *Heretical Bishops may lawfully Ordain, and that it is an Heresie, such as the Donatists was, to deny it.* To this agrees the judgement of our Saviour, who teacheth that the Scribes and Pharisees have a *lawfull Succession from Moses* (they sit in his Chair, their calling is of God) though a *race of bad men* possessed that Chair, and Christ will have them *acknowledged* for their lawfull Ministers. So is our Calling and Succession, though it passed through corrupt times: The *Scriptures themselves*, *Baptisme and the Articles of our Creed*, have all passed through the Papacy unto us, and yet they cease not to be *true Scriptures*, nor true *Baptism*; muchless does Ordination cease to be rightfull, it being an Act of *jurisdiction*, which may be legally and lawfully performed by men of corrupt Faith. 2 *Conclus.* Mat. 3. 23.

We must carefully *distinguish* the *Acts of Office* [which have their form and being from a root or fountain without us] from the *qualities of the man* that performes the Office. The man may be naught, yet his Office good; and *Acts done by vertue* of his Office just and allowable, although the man and his Religion be naught. As for instance, A *Popish* Landlord makes you a *Lease* of a Farme, your Lease is not Antichristian, but *good in Law*, though he that demised it, be, for his Religion, a Papist. A Popish Judge doth pass a *sentence* in Court, which stands good in Judicature: *his sentence* is not Popish, though he that pronounced it be a *Papist*; the reason is, because the *legal sentence is not of him*, nor from him, as a Papist, but a Judg, who doth but deliver that which he hath received from *an higher root the Law*; So in this case, Ordination is an *Act of Office* derived from Christ, and it is not Popish, though executed by a Papist. We do not re-baptize them that were baptized by a Popish Priest, because the *power of Gods ordinance* depends not on the person that does execute the same, but upon an higher foundation, the institution of Christ. Ministerial Acts are not vitiated or made *null*, though they pass through the hands of bad men; But stand good to all intents and purposes

2 *Concluſ.* to *ſuch as receive them aright*, by vertue of their Office *authoritatively* derived from the firſt inſtitution.

To right Ordination what is required.

To *right* Ordination (beſides the parties inward Call) are required Two things. 1. On behalf of the *party to be Ordained*, he muſt have ſundry qualifications, as integrity of life by which he gets a *good report* even of thoſe that are without: 2. Soundneſſe in the Faith, he muſt not be an *Heretick* or misbeliever, but able by ſound Doctrine to inſtruct and convince the gainſaier: 3. He muſt be apt to teach, ready to communicate his knowledge to others.

Secondly, on behalf of them that *do ordain*, it is likewiſe required; 1. That they *take a tryall* of their Gifts and Life, as *Paul* ſaith, Let them firſt be proved, and then let them miniſter if they be found worthy. 2. Then followes *Ordination* it ſelf, which is done when they are *conſecrated and ſet apart, and Authorized* with impoſition of hands and prayer to preach the Word in the Name of Chriſt, 1 *Tim.* 4.14. 3. Then follows their *Election or deſignation* to their particular places and charges, which is done, *partly* by the voice of the people, *and partly* by the wiſdome of the Guides of the Church.

Thus *are we* qualified, Called, Admitted, and Authorized to execute the ſacred Function, according to Scripture-Rules, and God hath *ſealed to us the fruit of our Calling*, by the converſion of many thouſand ſouls, in Chriſt Jeſus we by the bleſſing and aſſiſtance of the Holy Ghoſt have begotten you, ſo that if we be not true Miniſters of Chriſt to others, yet ſurely we are to the people of this Nation, and to ſome (we hope) of our preſent, though *unthankfull and cauſeleſſe* enemies.

Object. But private men unordained may convert ſouls, as the woman of *Samaria* informed her neighbours; *Rahab* was converted by the Spyes; and *Aquila* and *Priſcilla* helped *Apollos*, &c.

Object.

Sol. I ſhall anſwer this point more largely under my laſt concluſion, for this preſent thus: I doubt not but much good is done by the faithfull reproofs, counſells, and inſtructions of private Chriſtians; women may ſave their husbands, at leaſt win them to a liking of Chriſtianity; the Elder women muſt be Teachers of good things, and ſo the Members of the Church

1 Cor. 7.16. 1 Pet. 3.1. Tit. 2.3.

Church do edifie one another: But what? is this Christs ordinary way? must this overthrow Christs Order and Ordinance? No, by no means. If any of you be *inwardly toucht* with the zeal of Gods glory, with a *sense* of the peoples ignorance and misery, let such being tryed and found *Orthodox and competently Gifted*, be Ordained. Let them give themselves to this work, and we will *give them* the right *hand of fellowship* without asking, of what *University* they were. But beware how ye bring disorder and confusion into the Church, and so overthrow the Ordinance of Christ, upon serious consideration of our third Conclusion which now followeth. 2 *Conclus.*

Having proved in the former Conclusions, that the Work of the Ministry is an *Office appointed* of God, and that *Ordination* for executing that Office is an Ordinance of Christ in the new Testament, our third Conclusion will naturally follow, *viz. That no man uncalled and unordained, can with good conscience intrude upon that Work and Office.* 3 *Conclus.*

This position or Conclusion is proved by two places especially remarkable for this purpose; the first is that of *Zach.* 13. 3,4,5. And it shall come to passe—that the Prophets shall be ashamed every one of his Vision when he hath prophesied, neither shall they wear a rough garment to deceive, but he shall say, I am no Prophet, I am an husbandman, for man taught me to keep Cattell from my youth. 1. This place is a *plain Prophesie* of the times of the Gospel, wherein many blessings are promised when the Messiah is come, *ver.* 1. 2. 2. The words, *ver.* 4,5. are *words of Recantation* and repentance of some that pretended the Spirit, and took upon them the Office of Prophesying, when as they were not Prophets, but husbandmen, or bred up to some other Trades. 3. The *means by which* this kinde of Teachers were brought to shame and repentance, is the zeal of the Christian Magistrate upon complaint made to him of their doings by their *dearest* friends, *ver.* 3. And it shall come to passe, that when any shall yet Prophesie, *i.e.* notwithstanding *all spirituall* means used to cleanse the Land of seducing spirits and Teachers of false Doctrines, *ver.* 2. if for all this, they shall prophesie, then his Father and his Mother

§ *Conclus.* which begat him, shall say unto him, Thou shalt not live, *&c.* The meaning is this, That as in the Law of *Moses*, *Deut.* 13. 5, 8. He that pretended himself a Prophet and was *none*, was to be punished by the Magistrate: such a like zeal should be used against false Prophets in the *New Testament*, their best friends endued with knowledge and discerning, shall *oppose* them, preferring their zeal and piety towards God, before the mutuall affection they bear towards their own children. And there is a reason (as Mr *Boroughs* thinks) why their best friends should withstand them in this way. 1. "Because it is a thing "abhorring to Nature, that men should suffer God whom they "honour, to be blasphemed. 2. To see their wives and children, and deerest friends to be *seduced* into waies which we "think will undo their souls to eternity, and not be able to "help them nor our selves, unlesse we can perswade the Seducer to desist, and ask them why they do so, and entreat them "to forbear: Therefore these must come under the *Magistrates restreining power*. 4. Then followes the *fruit* of the Magistrates dealing with them, *viz. Their shame and repentance*, they shall disclaim their *usurped profession*, and confesse, that they were never brought up, nor fitted for it, and so return to their former course and *Trade* of living. This Scripture is fulfilled in *one part*, by the *rising of false* Teachers in our daies; and if it be not fulfilled in the other part, *viz. in their repentance*, one principle cause thereof is, because our Magistrates are so farre from putting them to shame, that they rather *uphold them*, having *enfranchized* every Sect to hold Assemblies *to preach who will*; yea, to the *disadvantage* of Christs Gospell, have *suffered* his Ministers to be *vilified* and reproached even in *Almanacks*, and to be made the scorn and derision of the raging waves of the Sea, and mocking spirits, of which St *Jude* complains, 6, 13. 18. I pray God this be not laid to their charge.

Heart divisions. p. 19. 13. 24.

Our second place is, *Numb.* 16. 1, 2, 3, 5. *Dathan* and *Abiram* were Gentlemen of the Tribe of *Reuben* the Eldest Son of *Jacob*, *Numb.* 26. 5, 9. This is that *Dathan* and *Abiram* which were so famous in the Congregation, they thought they had as *much right to the Government* as *Moses*, who came of a younger Tribe, and therefore [like Levellers] they say to *Moses* and

and *Aaron*, wherefore lift you up your ſelves above the Congregation of the Lord. *ver.* 3. And when they were ſummoned to appear before *Moſes*, they refuſed, ſaying, we will not come, *ver.* 12, 13. It is a ſmall thing that thou haſt brought us out of a Land flowing with milk and hony, except thou *make thy ſelf altogether a Prince* over us? their *quarell* was eſpecially againſt *Moſes*, againſt the *Civill Power*. *Korah* for his part was a *Levite*, and he would have *none above him* in the Church, he would needs do the office of a Prieſt aſwell as *Aaron*; ſeek ye the *Prieſthood alſo* (ſaies *Moſes* to him, *ver.* 10.) His quarel was *Eccleſiaſticall* againſt *Aaron*, *ver.* 11. What is *Aaron* that ye murmure againſt him? Thus you ſee how *Korah* did endeavour to make *common the Offices* of the Prieſthood, and why? becauſe (ſaid he) *all the Congregation* of the Lord is holy, *v.* 3. *All have the Gifts of the Spirit*; as if Gods Ordinary gifts of *Sanctification*, did take away *diſtinction of Callings* and Offices: But what ſaies *Moſes* to all this geer? *ver.* 5. To morrow the Lord will ſhew *who are his, and who are holy*, and will cauſe him to come near unto him; *i. e.* God will *by miracle ſhew whom he accepteth for his ſervant in the Government, you or me*: And who is *holy*, *i. e.* whom he hath *conſecrated* to come near unto him by ſpeciall Calling to do the Office of a Prieſt, *Aaron or you*. All the Congregation is *holy*, by the Gift of *common vocation* unto Grace, but not by *ſpecial Gift of conſecration* to the Office of a Prieſt. As *Paul*, 1 *Cor.* 11. 7. ſaith, that the husband is the image of God in reſpect of *domeſtick Authority*; the wife is the image of God in reſpect of the *gifts of grace*, aſwell as her Husband; but the Husband, and ſo every good Magiſtrate hath on him a *two-fold image* of God. 1. One by gifts of Grace *common* with other Saints. 2. The other by *ſpeciall Calling* and authority to his Office in Church or State. 3 *Concluſ.*

Well, you ſee *Korahs ſin* what it is; but how does the Lord take this at his hands? ſee *ver.* 35. Thoſe 250 men which offered incenſe and *invaded* the holy Office, were burnt to death with fire from Heaven. And for a *Monument* to all poſterity, that None who is not Called and Conſecrated, ſhould preſume to take upon him the Office of *miniſtring holy things*, to make himſelf near to God in theſe peculiar Services, God

3 *Conclus.* commanded the Censers, wherewith they had offered the Incense, to be kept for a *memoriall* unto the children of *Israell*, that no *stranger*, which is not of the seed of *Aaron*, come near to offer Incense before the Lord, that he be not as *Korah* and his company, *ver.* 40. Also God commanded *Aarons* rod that budded, to be kept for a *token against the Rebells*, and thou shalt quite take away their murmurings, *Numb.* 17. 10. And they shall know, that whosoever cometh *near* to the Tabernacle of the Lord without a Calling, to do the Office of a Priest, is *in danger to dye* as *Korah* did, *ver.* 13.

Object. But what is this to us? In the Old Testament God had precisely limited the Priests Office to *one Tribe*, how does this reason hold in the New Testament?

Ans. The application hereof is made by St *Jude*, *ver.* 11. To the times of the New Testament. Wo unto them, for they have ran greedily after the errour of *Baalam* for reward, and *are perished in the gain saying of Korah*: Hence I thus argue, *If the sinn* of *Korah* is, and may be *committed in the New Testament*, then it followes undeniably, that in the New Testament it is a sinn to *levell Church-offices*, or intrude into the actions of *sacred Ministry*, whereto one is not Called, least he perish in *Korah's* sin.

The Apostle S. *Jude* fore-telling what Sectaries then were, and should be in Christs Church, and setting them out by certain *characters* by which they might be known among others, hath this, *ver.* 11. That they are guilty of *Korah's gain-saying*.

In which words I *note three things*: First that the sin of *Korah* is, and may be *committed* in the New Testament.

Secondly, that *none can* commit the sinn of *Korah* under the New Testament, if there were not a *distinction* and *reservation* of ministerial Offices and Authorities to men set apart for that work, as in *Korahs* time.

Thirdly, that those of whom *Jude* speaks, are *therefore guilty of Korahs* sin, because they *invaded* the Office of the *Gospell-ministry* [for now we have no *proper Priests nor sacrifices*] as *Korah* did *the Office of the Priesthood* under the Law: That old Priesthood is changed, Christ hath erected another Ministry in their stead, which must be *preserved inviolable* from all invaders,

ders, as that of *Aarons* was, for else the sin of *Korah* could not be committed in the times of the New Testament. But seeing the sin of *Korah* is committed under the new Testament, our conclusion stands good, that it is a sin for men *uncalled* to exercise the Office of the *Gospel-ministry*, or of a Prophet being bred up to feed Cattell, *&c.* 3 *Conclus.*

Adde hereunto for close of all, that of the Apostle, *Heb.* 5. 4, 5. No man taketh this honour to himself, but he that is Called of God, as *Aaron* was. It was a sin in *Jeroboam* to make Priests of the *lowest* of the people, which *were not of the Tribe of Levie*: When *Jeroboam* revolted from the house of *David*, he *changed the worship and the Ministry* (the honest Ministry were not for his turn) least the people should return to their duty, but God cursed this devillish policy, for this thing *became sin to the house* of *Jeroboam* to cut it off, and destroy it from the face of the earth: As then, so *now it is a sin* for any man to take that honour to himself: The *Apostles* words *are generall* and *Argumentative* to this sense, because no manought to intrude into this holy Office without a Calling, therefore neither might Christ; if any man take an Office, not appointed of God thereunto, it is no honour to him. 1 King. 12. 31. with c. 13. 33. 1 Chron. 11

No man can *make himself a Steward or Embassador*, no man can do any thing in Gods House, as *his Steward or Embassador to preach his Covenant, and set thereto Gods seal*, but they that have *Commission* from God. Now a Commission is the *imparting* of power to us, which *before* we had not. By *vertue* of Gods Commission, we are Stewards of God and Embassadors for Christ ὑπὲρ χριστοῦ πρεσβεύομεν 2 *Cor.* 5 20. Christ hath *committed to us* the Word of Reconciliation, and *we in his Name and with his Authority*, do *tender and seal Gods Covenant*: Without Gods Commission, all sacred actions are meer *nullities and mockeries*, like a *Judgement* without a *Jurisdiction*; of no more authority, then if a private person should give sentence upon the Bench, or a Midwife Baptize your Children: The Pharisees questioned *John* for Baptizing, *Joh.* 1. 5. And Christ for preaching, *Mat.* 21. 23. The Priests and Elders of the people came to him as *he was Teaching*, and said, By what *Authority* dost thou these things, and who gave thee this Authority? Christ doth yield *Ref.*

3 *Conclus.* yield the challenge to be just, if he could not *have shewed his Authority*, and therefore in his Answer, Christ doth avouch both *John*'s and his *own Ministry* to be from heaven, v. 2. 25. The Apostle is clear, that God is the *Author, who sets the ordinary Pastors and Teachers* in the Church, as *well as* the Apostles and Prophets, and *without his setting*, we can no more do the Office of Pastors and Teachers *then of Apostles*. We must *attend* Gods calling to Gods imploiment.

1 Cor. 12. 28.

'From the premises, I conclude in the words of Mr. *Hooker*.

Hooker Pol. 5. Sect. 77. 'The Ministery of Divine things is a *function*, which as God 'did himself Institute, so neither may man undertake the same 'but by Authority and Power given them in lawful manner '—— They are therefore Ministers of God, not only by way 'of *Subordination*, as Princes and Civill Magistrates are, whose 'execution of Judgment and Justice, the supreme hand of Di'vine providence doth uphold, but Ministers of God, as *from* 'whom their Authority is derived *and not from men:* For in 'that they are *Christ*'s *Embassadors* and his laborers, who can 'give them their Commission, but he *whose most inward affairs* 'they *mannage*? Is not God alone the Father of Spirits? Are 'not Souls the purchase of Jesus Christ? What Angels in hea'ven could have said to *Peter*, feed my sheep? preach, baptize, 'do this in remembrance of mee, whose sins ye retain, they 'are retained, and whose sins ye remit, they are remitted? 'What think ye, are these *terrestrial sounds*? the power of the 'Ministry of God translateth out of darkness into glory, it 'doth dispose of that flesh which was given for the life of the 'world, and it poureth malediction upon the heads of the 'wicked —— The things *we do*, shew that we are and can be 'Commissioned by *none but Jesus Christ*. All the Princes of the 'world cannot give us this Authoity and Commission, we can'not be *Deputies in these Divine things*, because themselves have 'not the chief power to *dispence the things in person*, not to be'stow the blessings and curses at their will and command, 'whereof we are made the Instruments. What impudence then 'is it for Mechanicks, who have received Commission neither 'from God nor man, *to intrude into this Office*.

Object. Some have said, What evill is it for gifted men to preach though

though uncalled, me thinks they do well, better then your dry dunces of the Clergie, they hold forth Jesus Christ, &c. 3 *Conclus.*

We envie no mans gifts, we diminish them not, onely we plead for Christs Ordinance: Let them submit to Christs Ordinance to be tried and Ordained, and then Preach and spare not; else there is evill enough in such undertakings, judge with equity. 1. *What evill is* it for a private man to *execute the Office* of a Constable? to *pull a Judg from the Bench?* me thinks he does better reform manners and punish vice, then your old rotten Magistrates: must we *stay* for a *Commission* when things be a miss? *Absalom* will minister justice better then his father *David*; aie, by all means; things are like to go well, if every man that reckons himself gifted, may be *judg what is best*, and *himself the fittest* to do it. But God is a God of Order, Unity, Peace, and not of Confusion. 2. And this I dare affirm, that the Devill hath not a more subtill *prevalent engine* to pull down the Kingdome of, and set up his own [which is established by Heresie, Sedition, False-worship, Envie, Hatred, Schism, Dissention, &c.] then by *destroying the Ministry* whereby God hath erected and built his Church: But as long as Christ will have his Church among us, he will hold those *stars in his right hand*; And whensoever you see them pluckt out of the firmament of the Church, then look for nothing but a *sad night* of darkness and misery upon this Nation: They are the greatest *malignants* and avowed enemies of our Nation, that are haters of its *Ministry*. But let them beware what they do, for if he that *loveth* and receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward, then he that *despiseth*, derideth, hateth, vilifieth a Prophet in the name of a Prophet, or because he is a *Minister* of the Gospel, he carries in his *breast* the mark of a Reprobate, and let him be sure he shall receive the reward of a Prophet hater. *Answ.* Rev. 1.19, 20. Luk. 19.41, 42. 2 Chron. 36.16. Mat. 10.41.

The truth is, God hath made *these Preachers a check*, *a shame*, and *a just rebuke* to a rotten *formal dead Clergy*, that understood not, nor ever endeavoured the conversion of Souls; God would by a foolish people *provoke* men of abilities to a more spiritual and conscionable discharg of their duties, *it were good* this use were made of it; But what *good else* this promiscuous See Mal. 2. 3,7,8,9.

3 *Conclus.* preaching hath done, how it hath advanced truth or godlineſs, is their part to ſhew. What *miſchief* it hath done, what *Errors* it hath ſpread, how many *unſtable* ſouls it hath beguiled, what fearfull Schims and Factions it hath brought into our Land, what *diſcord* among brethren, *&c.* There be too many Inſtances in moſt Counties of *England.* By ſuch like men, you ſee what preaching you are like to have, if ever your eſtabliſht Miniſtry be extinguiſhed. People by degrees will grow to a *loathing and contempt* of the Goſpell preached, through their prophaning it with their fulſome fooleries.

I ſhall cloſe up this point with a remarkable paſſage of Mr. *Owens* in his Treatiſe of *Toleration*, joined with *that Sermon of his*, which he preached before the houſe, *Jan.* 31. 1648.—— his words are theſe. 'There are a ſort of perſons termed in 'Scripture ἄτακτοι unruly, diſorderly, 1 *Theſ.* 5. 14. ἀγοραῖοι 'of the *baſer ſort*, *Acts* 17. 5. ἄτοποι *abſurd*, unreaſonable men, '2 *Theſ.* 3. 2. ἀνυπότακτοι *lawleſſe and diſobedient*, 1 *Tim.* 1. 9. and 'the like diſorderly, vagabond, wandring, irregular perſons, 'fixed to no calling, abiding in no place, taking no care of 'their Families, that under a *pretence of Teaching* the truth 'without miſſion, without Call, without warrant, uncom-'manded, undeſired, do go up and down from place to place, 'creeping into Houſes, *&c.* Now that ſuch waies as theſe and 'perſons in theſe waies may be *judicially enquired into*, I no way 'doubt: I did yet never obſerve any other iſſue upon ſuch un-'dertakings, but *ſcandal* to Religion, and *trouble* to men in 'their *civill Relations*; therefore according to the Apoſtle's order, 1 *Cor.* 7. 24. Let every man in the ſame calling wherein he was called (to Chriſtianity) therein abide with God, ſtu-dying to be quiet, and to *do his own buſineſſe, and not other mens* as the Lord hath commanded.

Mr *Owen* of Tolera-tion, p. 82.

1 Theſ. 4. 11.

1. *Object.* The chief Argument for preaching without Ordination, is taken from *Acts* 8. *verſe* 4. with *Acts* 11. 19, 20. they that were ſcattered abroad upon the perſecution that aroſe about *Stephen*, went every where preaching the word; yet theſe that were ſcattered, were *not Ordained men*, therefore men *unordained* may Preach.

Anſw. 1. 1. It muſt be in ſuch caſes as in the Text, This example will not

not hold in cases altogether *unlike*: Suppose that when Ministers are persecuted, Congregations scattered, when Christians are fain to fly into strange Countries among Infidells, when such cannot be had, as by God's ordinary call have power to preach, I say, admit that in such a case, any man may preach the Word, declare among the people the name of Jesus Christ, his Death and Resurrection; yet by what *analogie of reason* can this be alleged against the *established course* provided in Scripture for sending men to preach? In Case of extream danger, when *I am assaulted for my life*, I may rather kill then be killed; I may be my *own Magistrate*? But this warrant is not an *ordinary usurping the Magistrate's sword*; so in our present Question: 3 *Conclus.*

When we have a *Rule* and an *extraordinary* Example that crosseth that Rule (as in the case of *Phinees*, and *Abraham*'s killing his Son) then we must leave the *example and follow the Rule*? we must not follow *dispensations* and forsake the *standing precept*. *Rule.*

2. But how will it appear that these [*They*] in the Text, that *preach abroad*, were men *unsent and unordained*? seeing there be precepts in Scripture for Ordination, if we finde any *doing* the work of Elders, we are to *presume* that they are Ordained, though their Ordination be not *recorded*, as *Marcus*, *Aristarchus*, *Demas*, *Lucas*, *Tychichus*, &c. And that *these preachers above-mentioned*, were *so sent*, I shall offer unto you, for proof, these *Textual* considerations. *Answ.*2. Acts 9.10. Acts 21.8.

1. All that are *named*, as *Phillip* the Evangelist, and *Ananias* and *Lucius* of *Cyrene*, were men in Office.

2. Nothing appears to the contrary, but all makes for it, That *the seventy were at Jerusalem* till that scattering they kept company with Christ while he lived, and *with the Apostles* at *Jerusalem* after he was Ascended, *Acts* 1. 21. (For out of the *seventy*, *Matthias* was chosen to be an Apostle,) and because they nestled themselves in their warm quarters at *Jerusalem*, God sends a persecution to *disperse them* about their business, that so the preaching might be more fully known according as Christ fore-told, *Acts* 1. 8. so it came to passe the *seventy were appointed* to preach in the places where those *that were scatter-*

3 *Conclus.* ed, *did preach*, Acts 8.1. Therefore it is altogether likely that these were the men.

3. Besides is said, *Acts* 6.7. That a great company of the *Priests were converted* to the Faith, and these were *Pauls Fellow-helpers* unto the Kingdom of God, *Aristarchus* and *Marchus*, and *Jesus* which is called *Justus*, *who are of the Circumcision*, these were *Preachers* of the Gospel with *Paul*, *Col.* 4.10,11. And they being *Priests*, were Authorized by their *former Calling* to preach. Therefore when the Text saies, *Acts* 8.1. They were *all* scattered abroad except the Apostles, this cannot be meant of *all the Church* (for there remained many households of men, *ver.*3.) but of them, who did *preach Christ at Jerusalem*, as *Stephen* had done; these were especially aimed at in the persecution, and they seeing how it fared with *Stephen*, betook themselves to preach abroad, the Apostles that remained behinde were persecuted, *James* was killed with the sword, and Peter imprisoned *Acts* 12.2.

4. Circumstance evidencing this Truth, is that of *Act.* 11. 20. where it is said, that *some of them* were men of *Cirene* and *Cyprus*, who when they were come to *Antioch*, spake unto the *Grecians*, preaching the Lord Jesus. By these, we may judge *what the rest of them that preached were*, when 'tis said, *Some of them* were men of *Cirene*, the rest were of the *same rank*, though not of the same Cities. But these men of *Cirene* and *Cyprus*, were they *lawfully Called* and sent forth to preach?

Quest: Had they *any speciall Calling*? I conceive they had for these reasons:

Reason 1. First, because they were the *first* that converted the people of *Antioch* unto the Faith, *Act.* 11.21,22,24. And God *gave testimony* to their word by signes and wonders, *ver.*21. the hand of the Lord was with them, *viz.* to heal the sick, *&c.* as was usuall in the first planting of Churches. If they had not an *ordinary* Calling, yet surely they had *an extraordinary one*, because their Doctrine was *confirmed with signs* following, *Heb.* 2.4

Reason 2. Acts 11,22. Secondly, these *wonder-working Preachers continued* at *Antioch*, till *Barnabas* was sent thither unto them from *Jerusalem* to confirm the people in the Faith, these men *continuing at Antioch*, are *expresly called Prophets and Teachers*, *Acts* 13.1. Now there were

were in the Church that was at *Antioch* certain Prophets and Teachers, as *Barnabas* and *Simon* called *Niger*, and *Lucius* of *Cirene*; and these ministred unto the Lord. *verse* 2. 3 *Conclus.*

Reason 3. Thirdly, they that are called *Prophets and Teachers*, *Act.* 13.1. are the *very same that fled and came first to Antioch* and converted the people, *Act.* 11.19. For 'tis said, *ver.* 20. that they were men of *Cyprus* and *Cirene that came first to Antioch and preached*, and one of them, *Act.* 13.1. is *Lucius* of *Cirene* (called a Prophet, *Act.* 13.1.) was one of them that fled from *Jerusalem* upon that Persecution, *Acts* 11.20. Hence I gather, that seeing they that *preached* at *Antioch* and converted them, *were Prophets and Teachers*: And they that converted the *Antiochians* were *the same that fled from Jerusalem* upon that Persecution; therefore they that *fled and preached were not men meerly Gifted*, but duly Called.

These *Textual* circumstances give sufficient ground to affirm, that those which preached upon that scattering, had some spirituall Calling thereunto; far better grounds than can be alledged to the contrary. Put altogether thus: They *all*, *i. e.* they which had kept company with the Apostles and were of the seventy, or of the converted Priests, *They are they that preached abroad*: 1. Because they onely are named. 2. Because the seventy were appointed to preach in *those places where they that were scattered*, did preach. 3. Because they were men approved by signs and wonders. 4. Because some of them are expressly Called Prophets and Teachers, Being the *very same men* that came to *Antioch*, and fled from *Jerusalem*. Let the same be said of you, and then preach in Gods name, else such a pattern will not *justifie* you, nor be a fit paralell for your actions.

Object. *Apollos* was *no* ordained Minister, yet he preached, *Act.* 18.24.

Ans. He was an *Authorized publick* Preacher in the Church of *Corinth*, for who is *Paul* or *Apollos*, but *Ministers* by whom ye believe, 1 *Cor.* 3.5. *Paul* speaks of him, as his *fellow-labourer and Steward* of the mysteries of God, 1 *Cor.* 4.1,6. Yea, it seems that *Apollos* did Baptize as well as preach, for the *Corinthians* devided into Sects according to the *Names and Number* of them that taught and baptized them (1 *Cor.* 1.12.) as *Paul's* misliking

See Church-members set in joint by *Philodexter Transilvanus* against *Chillenden*, p. 17.

3 *Conclus.* *misliking* of them does import, *ver.* 13. Were ye baptized into the Name of *Paul*? and seeing some did call themselves by the *name of Apollo*, it followes *that he did also Baptize from which time* they would call themselves by the name of *Apollo*, as others did of *Paul*.

Its true indeed, *Apollos* preached at *Ephesus* before he came to *Corinth*, *Act.* 18.24,27. But seeing we read that he was a *Minister*, and yet read of *no new Ordination* received after his coming to *Corinth*, we must conclude, that he was an authorized Preacher, when he preached at *Ephesus*.

Object. But he knew onely the Baptism of *John*, *i. e.* the Doctrine of *John*, he had been baptized *onely with water in the* name of Christ.

Sol. What of that? Yet he might be as *true a Minister* of the new Testament as *John Baptist* himself; for *John* taught the people that they must repent and believe on Jesus Christ, and so he baptized them, *Act.* 19.4. The *same Doctrine* did *Apollos* preach, *Act.* 18.25,28. He taught diligently the things of the Lord, and mightily convinced the Jews that Jesus was Christ.

The Baptism of *John* and of *Christ distinguished*, *Acts* 9.4,5. are *not two Baptisms of water*, but onely one with water, which is called *Johns Baptism*, *Act.* 19.3. and the *Lords Baptism*, *Act.* 8. 16. But *Christs Baptism in distinction from Johns*, was the *pouring forth* of the holy Ghost upon the Apostles, and others in those daies, as *St Peter* does *expound* it, *Act.* 11.15,16. saying, That as I began to speak, the Holy Ghost fell on them, as on us at the beginning, *then remembred I the words* of the Lord, how he said, *John indeed* baptized with water, but ye shall be baptized with the Holy Ghost—compare, *Act.* 8.15,16. when *Peter* and and *John* were come to *Samaria*, they prayed for them, that they *might receive the Holy Ghost*, for as yet he was fallen upon none of them, *onely they were baptized in the Name* of the Lord Jesus. This Baptism of the Holy Ghost shed on them, was *usually done by the laying on, not of water*, but of hands, *Act.* 8.17. and 19 6.

Act. 10. 44,46.

Paul saies. 1 *Cor.* 14.31. ye may all prophesie one by one, that all may learn, for the ministration of the Spirit is given to every one to profit withall, *ch.* 12.7. therefore all that be able may preach.

3. *Object.*

Pauls

Paul's purpose there, is to give directions concerning the use of spiritual gifts, specially that of Tongues and Prophecie; And because some used their gifts for *Ostentation*, not for edification; therefore he telleth them, that in what kinde soever *any gift manifesting the* Spirit, is bestowed on any man, it is to this *one end*, for the profit of all, Chap. 12. 7. 3 *Conclus. Answ.*

Secondly, Note that these gifts were *diversly distributed*, not given *all to one*, nor *any one gift to all*; but to *one* was given to speak with Tongues, to *another* Miracles, to *another* Prophecy. And every one might exercise his *own gifts*, *but not anothers*: He that had the gift of Miracles, might do his Miracle, but *not go about* to speak with Tongues, and he that spake with *Tongues* might not attempt to heal, nor to Prophecy; God gave not all these gifts to one, but one to one, another to another, *deviding in parts* to every man as he will. Prophecy was a chief Gift, extraordinarily inspired, as was the gift of Tongues or Healing, and the Prophets *were they*, *which by a special* and extraordinary gift interpreted Prophetical Scriptures to edification and consolation; Now *Paul* being to *regulate* this gift saith, Ye may all Prophecy one by one, *i. e. all that be Prophets*, all that have a matter revealed to them, (*ver.* 30. if any thing be revealed to another that sitteth by, *&c.*) *All such may take their turns in Prophecying, not any one else*; for at *Corinth*, *all* were not Prophets. 1 Cor. 12. 10. Verse 11. 1 Cor. 14. 3 1 Cor. 12. 29.

This then is the plain meaning of that place, as he that had not the gift of Tongues or of Healing might not attempt to heal, or to speak with Tongues, so he that had not the gift of Prophecy, might not undertake to exercise it. 1 Cor. 14.

Thirdly, Because our men take these Prophets to be *ordinary gifted* Christians, and so their *practices imitable*: I shall by three reasons prove the contrary, *viz.* That prophecying in that place, was an extraordinary, and not a *standing ordinary gift* in the Church. 1 Cor. 14.

1. Because St. *Paul* saies of them, that they had some *speciall* matters *revealed to them of a suddain*, whilst another was Prophecying, *they only sitting by*, and not *using the help* [or *operation*] of any faculty of their *own*, as their wit, memory, reading: they spake by divine inspiration, like the old Prophets. *Reason* 1.

2. And

3 Conclus. 2. And accordingly we finde them in a *rank and order* of men
Reason 2. ſet with the Apoſtles *above the moſt* eminent Gifted Chriſtians
1 *Cor.* 12. 28. firſt Apoſtles, *secondarily Prophets*——And as the
Apoſtles, ſo they *had their knowledge* of the myſtery of Chriſt,
by revelation, as *Paul* witneſſeth, *Ephſ.* 3. 5. as it is now *revealed* to his holy Apoſtles and *Prophets by the* Spirit. Prophecie
therefore was no *ſtanding gift*, and Prophets were not ordinary gifted believers, but a rank of men in Office above Paſtors.

Reaſon 3: 3. All theſe gifts (1 *Cor.* 14.) were of the ſame nature for
the *manner of their Donation*, and for their *continuance*, *i. e.* to
laſt for a time only, wherefore ſeeing the gift of *Tongues* and
Miracles is ceaſed, the gift of Prophecy is alſo *ceaſed*, for this
was given in the ſame manner, and placed among the extraordinary gifts, 1 *Cor.* 12. 10. whereupon I conclude, that the
Prophecying in the *Corinthians*, is no *pattern for the practice* of our
gifted Speakers, who, I preſume, have not the *face to take the
place of Prophets next to the Apoſtles above Evangeliſts and Paſtors*,
——Nor to affirm that they have their knowledge by *revelation* [for then what need they *plead their parts or gifts*, ſeeing Inſpiration or Revelation is not a faculty of the minde]
And ſeeing the gift of Prophecy is *ceaſed*, it is now a groſſe *taking of the name to counterfeit it*, as alſo it is to *imitate* the miraculous works of Chriſt and his Apoſtles.

Object. If they had been inſpired, they could not be *ſubject to the judging* of others, ſeeing they could not then err: But the text ſays,
that the Spirit of thoſe Prophets is ſubject unto the Prophets;
therefore they were but ordinary men, 1 *Cor.* 14. 29. 32.

Anſw. This Argument follows not becauſe the Apoſtles *were inſpired* and could not err, yet they ſubmitted their Doctrine to
trial, *Acts* 17. 11. And becauſe Satan can transform himſelfe
into *an Angell* of Light, and his Miniſters as the *Miniſters of
Chriſt*; and becauſe as there were falſe Prophets of old, ſo there
1 Pet. 2. 1. ſhall be *falſe Teachers* among you, for *this cauſe* we are com-
1 Joh. 4. 1 manded to *try the ſpirits*, *i. e.* the Doctrines propounded under
the name of the *ſpirits inſpiration*: And to prevent *deluſions in
this kinde*, God gave a gift of diſcerning of ſpirits, whereby to
know a true Prophet from a falſe, which ſpake of his own ſpirit: yea, the prophets themſelves had a *ſpirit of judging*, *ver.* 29.

And

And therefore it was ordained that the Doctrine of every Prophet ſhould be ſubject to the *Examination* of other Prophets, who ought to judge by the *Rule of God's word*, whether that which was ſpoken, were by the *motion of God's Spirit*, or by a ſpirit *meerly humane*; and this was no *diſparagement* to thoſe Prophets, to have their Doctrine and interpretations judged by others endowed with the ſame Spirit (*Nam etſi homo ſpiritualis à nemine judicatur, tamen qui à nemine judicatur, judicatur à ſpiritu Dei.*) Theſe Prophets *were greater then the Ordinary* Paſtors and Doctors, yet *inferior to the Apoſtles* and Prophets which were the pen-men of holy Scripture (as the learned Dr. *Rainolds* hath obſerved) they had indeed *gifts and inſpirations more* then ordinary for opening of Scriptures, but not the Spirit ſo *inceſſantly aſſiſting them*, as they had that *wrote* the Scriptures. *Nathan*, though a Prophet, yet he had not the ſpirit inceſſantly ſpeaking in him, he ſpake out of his *own humane judgement* and reaſon, when he bad *David* to build the Temple; ſo did *Samuell* judge concerning *Eliab* the eldeſt ſon of *Jeſſe*. 3 *Concluſ.* *Lect. Apocr. To.* 1. *l.* 34. *p.* 300, 301, 305. 2 Sam. 7. 3. 1 Sam. 16. 6, 7.

Meminiſſe oportet (ſaith Dr. Rainolds) *dona ſpiritûs ſecundùm menſuram hominibus diſtributa eſſe, & cùm inſint in illis primitiæ quidem Spiritûs Sancti, unà, etiam ineſſe reliquias ſpiritûs humani. Nemo autem novit, quæ ſunt hominis, niſi ſpiritus hominis; Nec quiſpiam novit, quæ ſunt Dei, niſi Spiritus Dei; Itaque quæ tradunt viri Dei, Prophetæ hi, de quibus loquimur, profecta eſſe poſſunt ab humano ſpiritu, quo ædhuc etiam in illis eſt, idcirco doctrinam ſuam ſubmittere debent fratrum ſuorum examini & judicio, neq; enim omnia ſemper Deus ſervis ſuis revelat, ſed id quisque poteſt aliquando dicere, quòd Elizeus, cùm adipſum Shunamitis accederet, hoc Jehova celavit me, neq; indicavit mihi*, ib. p. 305.

If their Doctrine *may be judged*, it may be *refuſed as being poſſibly* ſubject to error, not *when they ſpeak by Inſpiration*, but becauſe *it is poſſible*, they might ſpeak by a humane ſpirit, or by a falſe ſpirit, and *that could not be known but by examination*; therefore the Apoſtle will have thoſe Prophets Teaching *ſubmitted* to the judgment of others, that have the ſpirit of Prophecy, that ſo by the harmony and conſent of their Doctrines, the *unity* of the Spirit, by which they all ſpeak, may be *evidenced* and approved. Now this could not befall the *Pen-men* of holy Scripture, who ſpake as they were moved by the Holy Ghoſt, and not of 2 King. 27. 1 Cor. 14. 37.

3 *Conclus.* their *own spirits* at any time when they preacht or writ any part of Scripture. Whatsoever the Apostles preached or wrote it is of Divine Authority because they wrote it.

4. *Obiect.* Some be so considerate as to plead for their pattern and warrant Christ's making *Preachers of Fishermen*; why therefore may not Tradesmen preach?

Answ. Nothing can make more directly against you: 1. Christ called them from *their Trades* to an higher imploiment to be Fishers of men, and they *left their Trades* to do this Work; But you say, *Keep on your Trades and preach too.* 2. Christ, who is the Author of the Ministry of the New Testament, *Called them, trained them up* in his School as Disciples, then he *Ordained Twelve* that they should be with him, that he might send them to preach, *Mark* 3. 14. But you preach without any such Calling, Training up, Ordaining or sending. 3. Christ sent them out two and two to preach, and *gave them power* to heal the sick, cleanse the Leapers, raise the dead, cast out Devills. Christ *enabled* them for the worke which he set them about; But you have no such *mission*, nor *new abilities*: Here is the difference between Christ and men, he does not *finde men fit*, but *makes them fit*, and so sends them; But we must *finde them fit*, or else not send them: Neither must any run before they be sent, *Jer.* 23. 21. I have not sent these Prophets, yet they ran, &c. These are the chief Arguments for preaching without Ordination, for farther satisfaction wherein, and of all Mr. *Chillenden*'s Objections, I refer the Reader to that accute, solid, short Treatise, entituled, *Church-members set in joint*, written by *Philodexter Transilvanus*; and I the rather recommend that Treatise, because my people have grounded their Opinion and Practise upon Mr. *Chillenden*'s Book.

The

The Second Queſtion.

WHether Baptiſme belongs and be rightly adminiſtred to Infants of Chriſtian Parents in the New Teſtament? *Affir.*

Baptiſm is the firſt *viſible Act of Gods Grace*, whereby he doth receive us into his favour and family: And the *firſt viſible means* whereby he doth *apply to us* by Word, Sign and Seal the bloud of Jeſus Chriſt for remiſſion of ſins. Now the Queſtion is, to whom this Seal of mercy doth belong?

Anabaptiſts have ſundry pretences to ſcorn and deride Infant-baptiſm: in their account the Baptiſm of Infants is no Baptiſm, becauſe according to Chriſts *Inſtitution* (as they conceive) true Baptiſme doth alwaies *preſuppoſe actual belief* in the receivers, and is otherwiſe no Baptiſm; therefore they *rebaptize.*

Others allow of Infant-baptiſm, they eſteem it as an Ordinance which Chriſt hath inſtituted in ſpeciall love and favour to his people, *onely they reſtrain* this priviledge to the Infants of Parents who joyn themſelves to Church Covenant to ſome particular Congregation. My debate is with the former, who deny *all Infant-Baptiſm*, the which if it be proved to belong to any Infants, it is enough for my purpoſe; and the *ſame Arguments* which prove it to belong to Infants of *this or that Congregation*, do prove it to belong to the whole viſible Church and their Infants; it being a vain pride and great preſumption to make *new conditions of Church-membership*, which God hath not made, and to aſcribe to the *inventions* of men a power to ſuperſede the Ordinances of God, to caſt both us and our Infants out of the Covenant; *us, that were baptized into that one body*, if we ſubſcribe not to their Articles; and our children, becauſe *we* ſubſcribe not, thus making void the *Commandement* of God, by the commandements and *Ordinances* of men.

I the rather force my ſelf to ſpeak ſomething of this *beaten*

point, becauſe there be three young heathens in my pariſh, and three others dead out of the Covenant through their Parents frowardneſſe. Now for the convincing and ſatisfying, if it may be, of theirs & other poor peoples judgements in the preſent Controverſie, I ſhall content my ſelf with five Arguments; the firſt will depend upon a clear poſitive Anſwer to another queſtion, *viz.*

Queſt. Did God make the *Covenant of Grace onely with actual Believers, or with them and their Infant-ſeed*? Did God take into Covenant the Parents *with* the children or the Parents *onely*?

Anſw. Not the Parents onely, but with them their Infant-ſeed; this is the expreſſe *Tenor of the Covenant*, *Gen.*17.7. between God and *Abraham*, between me and thee, and thy ſeed, to be a God unto you: *What ſeed* meaneth he? his *Infant-ſeed*, *v.* 12. He that is *eight daies old*, whether it be a childe of thy loins, or of a ſtranger, a Proſelite, which is not of thy ſeed: this Covenant was firſt made with *Abraham*, *Gen.*12.3. wherein God promiſed that in his ſeed ſhall all the Nations of the Earth be bleſſed, *i. e.* in Chriſt; And it was *renewed with the Sign* of Circumciſion *added* unto it, *Gen.*17:7,12.

Of God's Covenant.

Wherein obſerve three things: 1. That the Covenant made

1. with *Abraham* was the *Goſpell Covenant*, wherein bleſſedneſſe was promiſed in and through Chriſt the promiſed Seed, for God *preached the Goſpel to Abraham*, when he ſaid, In thy ſeed ſhall all Nations be bleſſed, as S. *Paul* reaſoneth, *Gal.*3.8. the which Covenant, ſeeing it was 430 years before the Law, and not diſanulled by the coming of the Law, it was to endure till the Seed ſhould come to whom the promiſe was made, *ver.*17.

Rom. 15.8. 19. and *conſequently to the end of the world*, becauſe Chriſt came to eſtabliſh the Covenant made to the Father, and after Chriſt, no more changes to be expected.

2. Note, that the *perſons with whom* that Goſpel-Covenant

2. was made, were *Abraham* and his Infant-ſeed, and *all Nations*, *even us Engliſhmen and our Infant-ſeed*, as appears, *Gen.*17.4,12. My Covenant is with thee and with thy ſeed in their Generation, and *the ſtranger* that is not thy ſeed, all of them muſt be Circumciſed. Compared with *Rom.*15.8,15. Now I ſay, that Jeſus Chriſt was a Miniſter of the *Circumciſion*, *i. e.* of the Jews, for

for the truth of God, to *confirm the promises* (of the Covenant) made unto the Fathers, and that the *Gentiles might glorifie* God for his mercy, being made partakers with them of the same promises, according as it is written, Rejoyce ye Gentiles with his people, *&c.* Now *this Covenant* of promises made with the Fathers, Christ *should not confirm*, but *clip and curtail it*, if so great a part as all our Infants be left out and excluded: But if God take our Infants into Covenant, who shall dare to exclude them?

3. Note, when God at *first gave* that Covenant to *Abraham* and to the Nation, he gave withall a *Commandement*, that the *initial* mark of the Covenant should be set upon *all* whom he had taken into Covenant both Jews and *Gentiles and their Infants*: The Covenant it self and the mark of the Covenant are alike extended to *all the same persons* whether young or old: Note farther, that when Christ *renewed* and established that Covenant in his own bloud, *though he changed the Sign*, yet he *repealed not* that Commandement, Nay he added a *new Commandement*, enjoyning the new Sign, Baptism, to be given to Nations, *without exception* of any persons *formerly received* into Covenant: so that we are under a *twofold Commandement* to Baptize our Infants, one, of God who *first made* the Covenant and gave that Commandement, the which is still *so of force*, that if Christ the Lord of the house had not changed it, we were all bound at this day to be *Circumcised*; and seeing he hath chang'd *that Sign into Baptism*, but not the Covenant it self, nor the *Commandement* thereto annexed; it followeth, that by the *old Commandement* enjoyning Infants to be marked; and by Christs *new Commandement*, enjoyning *Baptism* to be that *mark*; *all, that are not excepted* out of the Covenant stand bound to receive it. In like manner as the fourth Commandement enjoyning one day of seven for an holy Rest to the Lord, doth binde *us* to observe *our Lords day*; the Commandement stands of force, *though the first day* be changed: so the Commandement for *signing of the Nations* whom God received into Covenant *and their seed*, doth still oblige us to *set the New Seal* upon them; especially seeing we are again commanded by Christ so to do without any exception of Infants. Hence I thus argue.

3. Gen. 17. 12.

Mat. 28. 19.

1 *Argum.* All that are taken into the Covenant of Grace, ought to receive the Initial Sign of the Covenant [what ever the ſign be, that God ſhall chuſe,] and that according to the commandment of God and our Lord Jeſus Chriſt.

But Infants are taken into Covenant with their Parents, as is proved; therefore *by the Commandement* of the Lord, they *ought to receive the Sign* which God hath enjoined to be uſed, and that Sign is Baptiſme: They muſt receive one ſign, or other by virtue of God's command annexed to the Covenant, if they will not receive the new ſign Baptiſme, they muſt be Circumciſed.

Or thus,

If Infants have a *right* to the Covenant and the *initial ſign thereof*, then it is a *wrong to deny them*. But Infants have a right to the Covenant and the initial ſign thereof by God's *Originall Grant*, *Gen.* 17.11,14 And by *Chriſt's confirmation* of that Covenant made with the Fathers, *Rom.* 15. 8. therefore it is a wrong to deny it to them. The Covenant under which we are *is the Goſpel-Covenant*, made long ſince with *us Engliſhmen and our Infant-ſeed*, with a *command of giving them the Sign*, which at firſt was Circumciſſion, and now Baptiſme by the ſame *Divine Authority enjoyned*, and commanded to be given without any exception of any within the Covenant.

2 *Argum.* My ſecond Argument is grounded on *Acts* 2.38, 39. then *Peter* ſaid, Repent and be Baptized, *&c.* In which paſſage of Scripture, I note three things:

1. 1. Who the *perſons were*, of whom Peter ſaith, the Promiſe is to you and to your children, they were a mixt multitude of *many Nations*, as appears, *ver.* 10. *ſtrangers of Rome*, *Jews*, *Proſelites*, *Creets and Arabians*. Note

2. 2. *What promiſe that is*, of which St. Peter ſaies, It *belongs to ſuch people and their children*, and is applied to his hearers *as the ground of their being baptiſed*: It is that *grand promiſe* made to *Abraham* to be a God to him and his ſeed, ἐπαγγελία that Goſpel-promiſe of good tidings, *gratuitum Dei promiſſum, quatenus oppertur legi*, ſaith Beza; in a word, it is that promiſe of *bleſſed-*
Jer. 31. 34. *neſſe*, which conſiſts in *remiſſion of ſins* to be obtained by the promiſſed Meſſiah.

Nay

Nay, Why not rather underſtand it of the promiſe of the gifts of the *Holy Ghoſt* promiſed, *Joel* 2. 27. *and given by laying on of the Apoſtles hands*, eſpecially becauſe it is ſaid in the end of *ver.* 38. Be baptized and ye ſhall receive the gift of the Holy Ghoſt. *Object.*

The *promiſe here ſpoken of*, can not be underſtood (I conceive) of the miraculous gifts of the Holy Ghoſt. 1. Becauſe *Peter's hearers received no ſuch gifts*, and therefore St. *Peter* made *no ſuch promiſe to them*, for doubtleſſe they received what was promiſed. 2. Such a promiſe muſt here be underſtood as belongs to *Parents and their children*, *and to all that ſhall be called to the worlds end*; But there is no ſuch promiſe in all the Scripture, that the *miraculous gifts* of the holy Ghoſt ſhall fall upon Parents with their children, and *all that are* to be converted to the worlds end. 3. A promiſe of ſuch gifts ſeems not *ſutably applied to Peter's* Hearers comfort; for their Queſtion was, What ſhall we do to be *ſaved*? And *Peter* gives them; 1. A direction: 2. And a Promiſe: A direction to *repent*, and to *acknowledge* Chriſt to be Head and Foundation of the Covenant of Grace, and that life and remiſſion of ſins is in *his blood*, whereof Baptiſme is the Seal: And then he *recites* and *applies* to their comfort the promiſes of the Covenant, *q. d.* Ye ſhall receive the benefit of the Covenant, *remiſſion of ſins*, and alſo *the gift of the holy Spirit*, the Seal thereof; thoſe *firſt motions* now begun in your hearts, ſhall be followed with increaſe of Sanctification, of ſpiritual light, of joy, comfort, and aſſurance. This interpretation doth exactly agree with the Apoſtles diſcourſe, *Gal.* 3. 14. where ſpeaking of the *bleſſing of Abraham* to come on the Gentiles, he ſaith, That we being delivered from the Curſe, and reſtored into God's grace by Chriſt, ſhall *receive the promiſe of the ſpirit* through Faith *i. e.* the *ſpirit* of Grace (which is the Seal of the promiſes of the new Covenant) *the gifts of the holy Spirit* which had been ſo often, and ſo ſolemnly promiſed by the Prophets, *Eſa.* 44. 3. I will pour water upon him that is *thirſty* (as *Peter's hearers now were.*) and flouds upon the dry ground, I will pour my *ſpirit upon thy ſeed*, and my bleſſing upon thine off-ſpring, and one ſhall ſay, I am the Lords, and another ſhall call himſelf by the *Anſw.*

name

name of *Jacob*, with Ez. 11. 19. and c. 36. 27. *A new ſpirit will I put within you, I will take the ſtony heart out of your*
Act. 2.38. *fleſh, and give you an heart of fleſh: So that the gift of the ſpirit*
Gal 3.2,14. in *Peters* Sermon, and the *promiſe of the ſpirit* in the *Galatians* and in the *Prophets*, is all one for ſubſtance.

As for that place *Joel* 2. 27. St. Peter expounds it, *Acts* 2. 17. of the deſcending of the Holy Ghoſt upon the Apoſtles in fiery Tongues, and it may well have *relation* to all thoſe, upon whom in like manner it did deſcend: But if any man conceives, that that place hath a farther *accompliſhment* in the New Teſtament, in the larger pouring forth of the gifts of the ſpirit of *illumination*, and underſtanding in the *miſteries of Chriſt*, and his Kingdome *more generally* upon all ſortes and conditions of people, and in a *greater meaſure*, ſo that *all ſorts and ſexes, now ſhall have as much*, or more light and illumination then the Prophets had in the old Teſtament; the *common light* of the Elect now under the Goſpel ſhall be clearer and better, then that of prophecy of old, (according to that *Zech.* 12.8. *He that's feeble, ſhall be as David* & the houſe of *David*, as the Angell of the Lord.) I ſhall not withſtand him, & ſo that place of *Joel* in this large ſenſe, doth contain a part of the promiſes of the new Covenant, whereof Baptiſme is a Seal. But as for thoſe *miraculous gifts* of the Holy Ghoſt, I no where find them *communicated with or annexed unto* Baptiſme. Sometimes they were poured forth *before Baptiſme* received at the Apoſtle's preaching, as upon *Peter's* hearers, that were with *Cornelius*, *Acts* 10.45,47. Sometimes *after Baptiſme*, by another Ceremony of laying on of hands, as *Acts* 8.16,17. *Acts* 19.6.—Sometimes upon their *fervent prayers*, as *Acts* 4.31. And upon theſe conſiderations it is, that I take the promiſes here ſpoken of and applied to *Peter's* hearers and their children, to be the promiſe of *bleſſedneſſe* made to *Abraham* and all Converts.)

3. The third thing to be obſerved in *Peter's* words, *Acts* 2. 39. is this, that this promiſe, (be it what it will) did belong *as well to his hearers children, as to themſelves*, (it is to you and your children.

Object. True ſay they, when they are in a *capacity to receive* the promiſe, *i. e.* to as many of our children as are *called to actual faith*, not of our Infants. This

This is a miſerable ſhift for thoſe words, [*as many as the Lord our God ſhall call*] are quite a *new thing*, clearly *relating to another ſort of people*, then his preſent hearers, *viz. All that are afar off*, which as yet never heard of Chriſt. Thoſe words do not *exegetically* expound *to which of his hearer's children* the promiſe did belong, as if *Peter* meant to tell them, *to ſome of their children it does belong*, not to others, but by the very order of the Text, they *point out others* that were a far off, in their ſeverall generations to be called by the Goſpell, to whom ſayes *Peter* this promiſe doth belong, to them and their children, as *well as to you and your children*. The *children* then of *Peter's Converts* were within the promiſe. *Anſw.*

Fourthly, Obſerve *Peters reaſoning and argumentation*, in this word [*For*] *ver.* 39. where *St. Peter* gives *a reaſon of his direction*, why thoſe hearers ſhould be baptized, *viz.* becauſe that *grand promiſe of bleſſedneſſe* by remiſſion of ſins did belong to them; and upon this, as upon a *principal foundation*, he builds his Exhortation to them to be baptized; the Holy Ghoſt in that *manner of reaſoning* clearly *teaching this Doctrine*, viz. *To as many as the bleſſings or promiſe of the Covenant belongs, to them alſo belongs* Baptiſme; For *therefore does the Sign belong to* Peter's *hearers*, becauſe the Promiſe did *firſt belong to them*. And by the *like reaſoning*, the ſame Apoſtle doth *juſtify his baptizing of* Cornelius and his Family, *Acts* 10. 47, 48. Can any forbid water that theſe ſhould not be baptized who have received the holy Ghoſt as well as we? And he commanded them to be baptized in the name of the Lord; which diſcourſe, if reduced to forme of Argument, ſaies this; They that *receive the ſame Grace* are capable of, yea have right to *the ſame Sign*; but Infants are capable of the ſame Grace (of the holy Ghoſt, and of remiſſion of ſins, as ſhall be proved anon) therefore *of right they are to receive the ſame Sign, i. e.* the Sacrament of Baptiſme. 4. *Doct.*

The ſame Doctrine doth our Saviour teach, *uſing the ſame manner of reaſoning*; for the admiſſion of Infants to the outward ſign of bleſſing, *Mat.* 19. 13, 14. There were that brought unto him little children that he ſhould put his hands on them,

and pray; and his Diſciples *rebuked* them, but Jeſus ſaid, ſuffer little children to come unto me, for of ſuch is the Kingdome of God: In which words, obſerve. 1. *Chriſt's practice.* 2. *The reaſon of his practice*: By his practiſe, *he admitted Infants to the outward ſign of Bleſſing, though they underſtood not what was ſaid or done unto them*, yet did Chriſt give them his Bleſſing, and the *Sign* thereof (he laid his hands on them) contrary to the carnal judgment of his Diſciples, who thought it a *mockery* to give *Infants a ſign which they underſtood not.* 2. The *Reaſon* of Chriſts practice is this, Infants are not excluded from the Kingdome of Heaven, therefore they *are not to be excluded* from the outward Sign of the right and entry to ſuch a Grace. And if Chriſt did *eſteem it a ſufficient reaſon*, why little children ſhould be admitted to the ſign of his Bleſſing, *becauſe of ſuch is the Kingdome of God*; then by the ſame reaſon, Infants muſt be admitted to Baptiſme, and not debarred from the firſt Sign of entry into Chriſt's Kingdome, *viz. Becauſe the Kingdowe of Heaven* belongs to Infants before actual Faith.

Now if they will give us leave to make uſe of Chriſt and his Apoſtles *manner of reaſoning*, my ſecond Argument for Infant-Baptiſme will be this:

2 *Argum.* All thoſe to whom the *Bleſſing and Promiſes* of the Covenant do belong, to them alſo belongs Baptiſme, *the Sign thereof* (by the Doctrine of St. *Peter*, and of Jeſus Chriſt himſelf.)

But to Infants and believing Parents, the Bleſſings and promiſe of the Covenant do belong, *before Actual faith*; therefore by the Doctrine of the Holy Ghoſt in Scripture, ſuch Infants ought to be baptized before Actual Faith.

The Major, or firſt part of this Argument, is the very reaſon of the Text: The *Minor Propoſition viz.* That the Bleſſing and Promiſes of the Covenant do belong to *Infants before actual Faith*, is proved by theſe reaſons. 1. By the *expreſſe words* of *Peter*, which ſay, the Promiſe is to your children, 2. By the *expreſſe words* of our Saviour, (of ſuch is the Kingdome of Heaven) 3. By *example* of *Iſaac* and *Jacob*, they were children of the promiſe *before actual faith*, and had applied unto them

them the Seal of the righteouſneſſe of Faith. 4. *Some Infants dying are ſaved*, they are members of Chriſts Kingdome; therefore the bleſſing of the Covenant, *viz.* Regeneration and Remiſſion of ſins through the blood of Chriſt, do alſo belong to them, for except an *Infant be born again*, and cleanſed by the blood of Chriſt, he cannot enter into the Kingdome of Heaven; but *ſome Infants* do enter into heaven; therefore *ſome Infants* are born again, juſtified and ſanctified in the blood of Chriſt. Now what hath the *Anabaptiſt* to except againſt this plain Doctrine of Scripture? Joh. 3,5. Heb. 9.22 23.

The Bleſſings of the Covenant belong to *Elect* Infants, not to all: Shall we under that pretence baptize all in generall? (This was objected to me in our conference) 1. *Object.*

If Baptiſme belong but *to one* Infant, it is *enough to confute them* who deny it *to all, becauſe* they are Infants. 2. And if it belong to ſome Infants, why not to all? for who ſhall judge which are elected, and which are not? it concerns not us to know who are and who are not Elected, becauſe the *Sacrament do belong to* the Elect, *not as Elect, but as viſible members* and profeſſors; upon which account St. Peter baptized *Simon Magus*: And *Abraham* by Gods appointment circumciſed *Iſmael* though a *reprobate*, *Eſau* and all the children of the fleſh were circumciſed. 3. Laſtly, by your reaſon, men of years ſhould not be baptized, becauſe we cannot tell whether they be Elected or not. *Anſw.* 1.

But where have you any *example* of children baptized? 2. *Object.*

There is no need of example when we have the Doctrine of the Holy Ghoſt for it, which is of *greater Authority* and force then bare example; How be it the practiſe of the Apoſtles may go for an Example; their baptizing of whole houſholds, is an Example of Baptizing *all within the houſe* old and young, that are not excepted; Even as under the name of *Abraham*'s houſhold, are comprehended his Infants: *Abraham* and his houſhold were circumciſed, ſo the Jailor and his houſhold were baptized, the phraſe is the ſame, the caſe is the ſame, and why not the perſons? *Anſw.*

Yea, but the Scripture ſaies, *Go, Teach and Baptize*: And they that 3. *Object.*

that *gladly received* the Word, were Baptized: And again they were baptized confessing their sins, therefore men must be capable of Teaching of Faith and of Repentance before they be baptized.

Ans. 'Tis true, When we *first bring* the Gospel to a People, they must *be first taught*, confesse their Faith and their Repentance, and then be baptized; *But it is as true, that when the Parents* have received the Faith and are Baptized, their children also are taken into Covenant. Thus *Abraham* was first *taught*, and then circumcised; But his Infants were first circumcised and then taught. This one errour doth much bemist your understandings, you conceive that the Covenant takes in *only actual Believers*: That is indeed a part of the Covenant, but not the *whole extent* of it, as hath been proved. For as we by *deeds* do *purchase and convey Lands* holden in Lease or Copy to our children, yea, to children which shall be born, as well as to them that be already born; & though *our children at that age* knew not what their Fathers did for them, yet when they come to age, they *claim those Lands* by virtue of the Land Lord's Grant and Seal annexed, paying their Rents, and doing their covenanted Services and Homage: So doth the *great Land-Lord* of Heaven put both us and our children into the *Copy of Heaven, and confirms it by Seal of Baptisme*; And when our children come to have Faith, they may *claim* the good things covenanted by *virtue* of God's Grant and Covenant made with their Fathers, th y *performing the Conditions of their* Father's Covenant.

We believe the Promises for our selves and our children, *Gen.* 17. 7. We give our selves and our children unto God to be his people: andwe contract for us and our children. See *Deut.* 29. 10, 11, 12, 14, 15 *&c.*

From Scripture I proceed to some *Reasons* for Infant Baptisme.

Reason 1. Infants are *capable of the thing signified* in Baptisme, *viz.* of the blood of sprinkling; therefore of baptisme it self: If they have the thing signified which *is the greater*, why should they be debarred the *Sign which is the lesse?* It cannot be denied them upon any just ground of Faith or Reason.

Object. Yes, say they, because Infants have not Faith nor Repentance.

You

You must adde 1. That they have not Faith, *nor ever will come* to have Faith. 2. You must adde that they have not Faith *nor any other means of applying Christ's blood*, else your exception is not sufficient: In men of years, it is applied by the Spirit of God, and by Faith in Infants by the *Spirit alone*, which is given unto them. It is the *Application of Christ's Righteousnesse* that justifieth us, not *our act* of apprehending it; the *thing applied, not our act of applying*: God by his Spirit in *Infants* doth *all things on our part*, which Faith should do, *Joh.* 3 8. the winde bloweth were it listeth, thou heares the sound thereof, but canst not tell whence it cometh and whether it goeth; so is every one that is born after the *Spirit*, *i.e.* As the power of God is seen in the winde moving the air, so it is in the changing and renewing of us, though the *manner be hid* from us. Thou knowest not what is the way of the *Spirit*, nor how the bones do grow in the womb of her that is with childe, *Eccles.* 11.5. Thus much we know from Christs own mouth, that *Infants are blessed, for He blessed them*, *Mat.* 10.16. Shall we deny it because we know not the *manner how* they are blessed? Or shall we deny them to be reasonable creatures, because we cannot discern in them the use of reason? Or, shall we deny them to be *sinners*, because they know not *what the Law is*, nor what the transgression of the law is? We need not trouble our selves about the *manner* how Christs righteousnes is applied to them, seeing God is as gracious to apply unto them the *righteousnes of the second Adam*, as in *justice* he did the *sin and condemnation* of the first *Adam*.

Answ.

2. That Exception about Faith and Repentance is no more a *bar* against the Baptism of Infants, than against the Circumcision of Infants, forasmuch as in Circumcision were required *all the same qualifications*, which you say are required to Baptism, *viz.* the inward Circumcision of the heart.

Little children must be brought unto Christ and none forbid them, and by Baptism they *do come unto him*, where the *Minister in Christs stead receiveth them*, and blesseth them, and the Lord sealeth up unto them their receiving into his favour

and grace for his *own mercies* sake without any merit of ours.

Reason 2. Christ *confirmed* the Covenant made unto the Fathers, *Rom.* 15.8. He altered it and no way worsted it. And when he commanded a new Seal to be set instead of Circumcision, he did it without altering the substance of the Covenant in the least degree; but now the *very substance* of the Covenant would be *altered to the worse*, if *some persons formerly* received into Grace, should by Christ be excluded; yea, and Believers children are in *worse condition* than in the Jewish Church, which to affirm, were not onely *derogatory* to Christs Grace, but against Scripture it self, which saith, *Ephes.* 3.6. That the Gentiles are *Fellow heirs with the Jews*, and of the *same body*, and partakers of his promises in the Gospel; of which they are not partakers, *nor Fellow heirs, if so great a part of the Gentiles* as their children should be excluded. The *Infants* of Jews and Proselytes at the coming of Christ had *interest* and right to the Covenant of Grace: And if that *right be taken away*, then their condition after Christ is worse than before: Shall they be *loosers* by becoming Christians? This, no sober man will affirm: Neither is this a complaining against God but against them, who would exclude, whom the Lord hath not excluded: Gods Grace is not *straitned* by Christs coming, therefore our Infants are not excluded.

Our last Reason is grounded on 1 *Cor.* 7.14. The Apostle there speaks *of such an Holiness*, which belongs to the *Corinthians* children from *this ground*, that one of the Parents is a Believer, and *whereof* the children of Parents being both unbelievers *are not capable*, but remain unclean: Now this cannot be meant of a *civil holiness* or cleanness, for so the children of unbelieving Parents were holy, aswell as the children of Believers, seeing *holy Matrimony* is not an Ordinance peculiar to the Church. And no where in Scripture are children called *holy*, because their Parents are joyned in *holy Wedlock*, and may lawfully live together: But it is meant of a *Federal holiness*, whereby the children *are joyned* with God in Covenant, dedicated to his Service, have right to the means of salvation,

Federal holiness what

on, and the Sacrament of Baptiſm, and whereby they are *diſtinguiſhed from Heathens*, Turks, and ſuch other Infidels. This *Federal holineſs* is transferred from the Parents to the children, not by Generation or Legitimation, but by the *merciſull will* of God, whereby he promiſeth to be a God to them and their Seed. Thus the whole Church both young and old, by vertue of Gods Covenant with them, are *ſevered from other* Nations, dedicated to Gods pure Worſhip and Service, and for *that cauſe are counted holy*, *Deut.* 14.1,2. Thou art an *holy people* unto the Lord, with *Ezra* 9.2 the *holy Seed* had mingled themſelves with the people of thoſe Lands: The *Jews were the holy Seed*, the Heathens *unholy*, not becauſe they were illegitimate, or *wanted a civil holineſs*, but becauſe they were without Gods Covenant, as *Paul* deſcribeth the *ſtate of all Heathens*, *Epheſ.* 2. 11. Remember that in time paſſed, ye were Gentiles in the fleſh, without Chriſt, Aliens from the Common-wealth of *Iſrael, and ſtrangers from the Covenant of promiſes.* *Apolinarius* P. 84.

Some at *Corinth* thought themſelves *defiled* by their marriages with Infidels, though contracted before their *converſion*, and thereupon moved a queſtion, Whether it were lawful to continue their marriage with the unbelieving party, or whether they muſt not ſeek a *ſeparation*, 1 *Cor.* 7.1,12. *Queſt.*

Paul is utterly againſt ſeparation, *ver.* 12,13. Let not him *put her away*, and let not the Wife leave her Husband: *His reaſon is*, *ver.* 14. Becauſe the unbelieving Wife is ſanctified by the believing Husband, though the *unbelieving party* be unclean before God, and is not made an *holy Perſon*, yet the *uſe* of Matrimony with her is *Holy* to the believing party; and of this truth, the holineſs of their children is brought for an *evidence* to this ſenſe, that ſeeing the *Lord counted their children holy* and in Covenant with him, the believing party might *reſt aſſured*, *that their abode* together, and the *uſe* of their marriage is not polluted, but acceptable in the ſight of God. *Anſw.*

The ſanctification of the Wife is but a *civil ſanctification* in that place, *i. e.* ſhe is ſanctified to his uſe, that he ought not to put her away. Again the holineſs there ſpoken of, is a *fruit* *Object.*

of

of that sanctification of the Wife, whereof it will follow, That seeing the effect cannot be *greater than the Cause*, the Cause cannot produce *a greater effect than it self*, the Cause being *onely a civil sanctification*, the holines of the children must be the *same*, thus argueth *Tho. Collier*.

Of Christ exalted p. 166.

Answ. 1. The question was, Whether the Believer were polluted by his unbelieving Wife; the Apostle saies, No, *quia pluris est pietas unius ad sanctificandum conjugium, quam alterius impietas ad inquinandum, i. e.* The Faith of the believer is of *greater force to sanctifie* their presen cohabitation, than the *unbelief of the other to pollute it*. This he proveth *from a greater effect and fruit of the Husbands faith*, viz. The *holiness of the children* born of such a Husband by such a woman. The children are holy, not only *civilly*, as being born of *lawfull Wedlock*, but *federally as being severed* from all children of unbelievers by speciall prerogative, holy to the Lord, consecrated unto him, whereas by nature they were aliens and unclean; according to that of *Paul*, *Rom.* 11.16. if the root be holy, so are the branches.

Calvin in loc.

The faith of the believing party sanctifieth the unbelieving Wife to bear not onely a *lawfull, but an holy Seed*; yea, it sanctifies the children, and *severeth* them from the Common condition of other children, which are prophane and unclean, without the Church, without God in the world.

2. 2. Note, That *the Holiness of the childe received from one of the Parents believing*, is, *more than the sanctification of the Wife by her believing Husband*, because *such a Wife* is not taken into Covenant with her Husband, but the childe is; and therefore the Apostle saies not, that *such as is the sanctification of the Wife*; such is the holiness of the childe: But thus, Such as is th *holiness of the believing party*, such is the childes *holiness* in respect of Church-membership; and so the Faith of the believing Husband is the *cause of both these effects*, viz. That *his coupling* with his Wife is not impure, and also that his *children are holy*: And this latter an *evidence* of the former. And thus the holiness of the childe is a *sign of the mothers* sanctification to holy cohabitation, and an *effect of the Fathers* Faith by vertue of Gods

Gods Covenant. To have said, That their children were lawfull, was no more than to have said, that their marriage were lawful, which was not the question; but to say, that the children of their *lawful* mariage were *holy*, This did infer not onely the *lawfulness* of their marriage, but the *sanctified* Use: As Mr. *Baily* hath well observed of *Anabaptism*, p. 138.

Lastly, If by *holy*, be onely meant *a civill holiness*, then on the contrary, by *unclean*, must be meant a *civil uncleanness*. But when *Paul* saies (*else were your children unclean*) his intent is not to make them all as an *unclean birth and impure off-spring*, which were born at *Corinth* of *unbelieving Parents*; but to shew that they are not comprehended within Gods Covenant: And so when he saies (*but now they are holy*) he notes some *preheminence* of the children of Christians above the *Heathens children*: though in *civil respects*, in respect of a lawfull birth, both sorts of children were equal, yet that *civil holiness being common to both*, there is a *preheminence of the Christians childe* above the Heathens. The childe of an Infidel at *Corinth* is to day *unclean*, and the next day *holy*, in case his parents turn Christians; And what is the reason of this so *sudden alteration*? It must needs be in regard of the Covenant into which the party now believing is taken with his children, his unbelieving Neighbour with his children still remaining unclean: hence I conclude with *Calvin in loc.* Seeing our children are *exempted from the common condition* of lost mankinde, and admitted into Gods Church and Family, *Cur eos à signo arceamus?* upon what reason can we *drive* them from the *sign of their admittance*. 3.

A Treatise entituled, *A blow at the root*: or *A discovery of Satans devices* p. 154.

'It is (saith a learned man) God's great Work to 'Church the World, and the devills counterwork is, to '*Heathenize the Church*. It troubles the Devil much that

'*Children* from their infancy should be under an *En-*
'*gagement* to receive nurture and admonition in the
'Lord, to frequent the *Ordinances* and to *own* Jesus
'Christ by an external profession, if he could but con-
'trive to *prevent their coming into* that Engagement, he
'might hope more easily to keep them out when they
'are grown up, than to *work them out* (so grown up) to a
'*renouncing* of Christianity, which yet he hath brought
'some unto.

For a close of *both the questions hitherto debated*, I desire to be resolved by our Adversaries, What is meant *by the doctrine* of Baptism, and *laying on of hands*, reckoned up among the principles of Christian Religion, *Heb.* 6.2. By *laying on of Hands*, must be understood, *either the rite* of confirmation, which stood 1. In *instruction* and examination of those who had been baptized Infants. 2. And in *Praying* for them, that God would continue them in the Faith, &c. This was perform'd when they grew up to years of discretion, and were *called to give account* of their Faith before their admission to the Lords Supper. And of this minde is judicious Mr. *Calvin*: And he *wishes that this Rite and custome* were again restored and practised in the Church of God, *Talem ergò manuum impositionem quæ simpliciter loco benedictionis fiat, laudo, & restitutam hodiè in purum usum velim*; and gives weighty reasons of what benefit it would be to the Church. Sect. 13.

Inst. l. 4. c. 19. de confirmatione, Sect. 4.

Or secondly, by *imposition* of hands must be understood, a *Rite or ceremony* used in the *Ordination* of Ministers. Now *chuse which sense you please*; if the latter, then you confesse that *Ordination* is a *Scripture-principle*, to be acknowledged of all Christians, and so you *yield our first question*; if the *former sense*, then you acknowledge *Infant Baptism* to be a *Scripture-principle*, fit for all men to embrace; and so you yield our *latter question*:

But

But why may we not underſtand *this laying on of hands in both reſpects*? and ſo conclude *both points? judicem docti.* It is *neceſſary for all men* to be inſtructed and catechized in *theſe ſix principles* of the doctrine of Chriſt, and to believe.

1. That we muſt *Repent of all our ſins*, which are dead works, and turn from them to ſerve God in newneſs of life.

2. That *penitent* perſons muſt *believe in God, and reſt on his mercy* in Chriſt for ſalvation.

3. And (for the *grounding of people* in Religon) that they be inſtructed concerning the *nature, uſe and ſignification* of Baptiſm, whereby we are baptized and *planted into Chriſt, to be partakers* of the benefits of *his death*. Rom. 6.3.

4. And farther to be *inſtructed, that by laying* on of hands *our baptized Infants ought to be trained* up in the knowledge and fear of the Lord, *ſeaſoned* with the principles of Chriſts Religion; and that *for their good and the inſtruction* of the whole Church, and for right diſpencing of Goſpell-Ordinances, and the *means of ſalvation*, it is neceſſary that *a ſucceſſion of Miniſters be Ordained*, for gathering and perfecting the Saints till we all meet in Heaven. 2 Cor. 5.10.

5. And that all Chriſtian people *be taught to believe* the Reſurrection of the dead.

6. And the *laſt Judgement*, whereby all men ſhall be judged, and *eternally* diſpoſed of, according to that they have done in the body, whether it be good or bad.

O Lord our God, God of all Grace, Father of all mercies, vouchſafe for thy Sons ſake, to open all our underſtandings, that we may conceive and bow all our hearts to embrace all

saving Truths: And let us never be of the number of those that strive or rebell against the light.

Soli Deo gloria.

FINIS.